

THE HOLY NAME JOURNAL

The only official publication of the HOLY NAME SOCIETY in the United States

SEPTEMBER, 1954



XLIV, No. 7

Asides

By way of identifying some of our authors in this month's Journal, we might point out that two of our contributors, Father Vincent M. Reilly and Father William A. Wallace, are both young Dominicans who saw service as Navy officers before pursuing their priestly vocations. Father Wallace, of St. Rose Priory, Springfield, Kentucky, took an active part in the educational "self study" of which he writes. And a good deal of personal experience is evident also in Father Reilly's "Glad To Go Home." Father Reilly is at St. Catherine's Priory, New York City.

Paul J. McGeady, author of "The Belleville Blueprint for Decent Literature," is a New Jersey lawyer. A contributor twice before to our pages, Kenneth J. Carreiro is Assistant to the President at his Alma Mater, Loyola University of Los Angeles.

Brother Peter Goodman, C.S.C., is a student at St. Joseph of Holy Cross, Valatie, New York.

CONTENTS

SPECIAL FEATURES

A NEW LOOK AT MODERN SCHOOLING	W. A. Wallace, O.P.	3
THE "GOOD OLD TITO" BLUNDER	Ken Carreiro	5
GLAD TO GO HOME	Vincent M. Reilly, O.P.	7
THE TERRY BRENNAN STORY	Dick Stedler	9
THOSE TWO MINUTES FOR A LITANY	Vera and Louis Fink	12
ON THE BACK OF THE COIN	Brother Peter Goodman, C.S.C.	13
THE BELLEVILLE BLUEPRINT FOR DECENT LITERATURE	Paul J. McGeady	25
THE MODERN VATICAN	Stephen Murray	27
THE OLD FASHIONED FAMILY IS THE BEST FAMILY	Edmond More	29
PORTRAITS OF CATHOLIC AMERICANA	Charles Grady	31

THE HOLY NAME SOCIETY

ACTION ON THE PARISH FRONT	Fred A. Muth	15
NEWS AND VIEWS		16
CLASSIFY YOUR MANPOWER	Louis C. Fink	20

DEPARTMENTS

EDITORIAL	2
THE BLESSING OF THE MOTORCYCLES (pictorial)	18
LABOR MANAGEMENT JOTTINGS	22
THE CURRENT SCENE	33

EDITOR
Thomas Shanley, O.P.

ASSOCIATE EDITOR
John F. Ryan, O.P.

CIRCULATION MANAGER
Peter Nuttall, O.P.

NATIONAL DIRECTOR
Harry C. Graham, O.P.
141 East 65th Street
New York 21, N. Y.

ASSOCIATE DIRECTORS
John P. McDermott, O.P.
Joseph H. Kenny, O.P.

CHICAGO OFFICE
DIRECTOR
F. L. Vander Heyden, O.P.
1909 S. Ashland Ave., Chicago 8, Ill.

SAN FRANCISCO OFFICE
2390 Bush St., San Francisco 15, Calif.

PUBLISHED UNDER THE DIRECTION OF THE NATIONAL HOLY NAME HEADQUARTERS

141 EAST 65TH STREET NEW YORK CITY 21

Published by the Rosary Press, Somerset, Ohio, monthly, except during July and August. Entered as second-class matter July 29, 1914, at the post office at Somerset, Ohio, under the Act of March 3, 1879. Executive Offices, 141 East 65th Street, New York 21, N. Y.

SUBSCRIPTION—Two dollars a year in the United States and Canada; twenty-five cents per single copy. Five dollars for three years. Liberal discounts to Societies subscribing for quantity orders.

Editorial Page



Don't Fence Me In

The past months have brought incidents to the fore which seem indicative of a general tendency among many groups in this nation to rebel against any and all limitations placed upon men. Howls go up over any kind of restriction, even as regards flagrant indecencies in popular publications, in the theater and public communications. Rebellious attitudes voiced by individuals in the entertainment field, for example, condemn the idea of any censorship of materials used, whether this be in regard to script or costumes or language.

One such person in a radio interview aired his mighty opinions on restrictions and expressed disgust for anyone who would forbid him the use of certain words, including the name of God uttered as profanity, when he considered it his inalienable right to utter whatever pleased him, offstage or on. Could this performer be forgetful that the misuse of the Name of God, besides being in shockingly bad taste, was forbidden by God Himself? This poor actor, of some little importance in the world of the footlights, has the perfect right to use the name of God only in a respectful and reverential manner, like everybody else.

Members of the Holy Name Society publicly pledge to refrain from any language forbidden by God's Second Commandment, as well as from any type of profanity and obscene speech. The Society's members should do more than fulfill negatively those words of the pledge. Each individual would do well if he refused to patronize those entertainers and entertainments which oppose the spirit of the Commandment. Now, please, do not bring to mind the oft-repeated phrase, "We must be broadminded about such things." "Broadmindedness" may often be looked upon as mere paganism. And paganism in some sense is alive

today because it has been spawned out of a growth of spreading irreverence. It is the dictum of God Himself which proclaims "Thou shalt not take the name of the Lord thy God in vain."

Men of the Holy Name Society might do well to look at and listen with discrimination to the entertainers who bring the public needed relaxation and recreation. They should refuse to patronize those places in which entertainers deride God, His Name, or offend against the decency demanded of us all by God. Remember it is souls that are being imperiled—guard them with the grace of God offered you.

On Your Mark...

The start of a new activities year causes consternation among members of some societies, especially among officers responsible for direction and planning. However, Holy Name Society men are spared the "getting underway blues" and are fortunate in having a year's program scheme and a list of general intentions designated for each month of their activities year. This activities year of 1954-1955, ready now to be removed from the planning desks of individual parochial units, as well as those of the Diocesan Unions, will roll into high gear as this issue of the Holy Name Journal reaches the subscribers. National Headquarters of the Holy Name Society, which publishes this magazine to assist in the dissemination of Holy Name material, is hopeful that the current year will be even better than those other good years of recent Holy Name history. With a prayer to our founder, Blessed John of Vercelli, for a blessing upon our new efforts, and with a good luck salute to all our men of the Holy Name, we wish you the best for a successful year.

A New Look At Modern Schooling

by W. A. Wallace, O. P.

The clear objective of inculcating life's fundamental values must govern our schooling.

AFTER A LONG SUMMER, the school bells are ringing again, and Sis and Junior are getting ready for another year's work at the books. The parochial school system all over the country opens its doors to a new influx of youngsters, while Catholic parents breathe a sigh of relief, content that their children are in safe hands again and are receiving an education second to none. Schooling is now quite different from what it was when Mom and Dad were young, but the Church's educators have kept pace with new developments, and we can well be proud of our crowded classrooms, the best testimony we could have that our school system is without equal on the contemporary scene.

But is modern Catholic education all that it could be? Have we reached the peak of perfection in what we offer to our youngsters, and are they coming out as well equipped to meet life's challenge as their predecessors of a few decades ago, who saw none of the modern techniques but were well prepared in the three "R's"? Or to be more blunt, has the progressive education of John Dewey infiltrated behind our lines, and blasted at the foundations of our age-old educational tradition under the pretext of bringing it up to date in the modern world? Is our modern Catholic schooling, for all its new development, quite what it is cracked up to be?

Perhaps these are some of the questions that Catholic parents would feel tempted to ask if they did not place such complete confidence in their parochial schools. But if such parents might be hesitant to voice these doubts, it is reassuring to know that Catholic educators

are not at all backward in doing so. Aware of their responsibility to Church, state, and family, diocesan directors of education and the religious of teaching Orders and Congregations have raised these queries with increasing frequency during the past decade. Several "self-studies," or evaluations of their teaching efforts made by teachers themselves, are already underway, and during the past summer one of the most promising critical ventures reached the stage where some of its results can now be made known.

The enterprise in question is referred to in educational circles as the Saint Xavier Self Study. It has been functioning unofficially as a means of constructive self-criticism in the work of Catholic education since 1935, but during the past few years the tempo of the discussions has increased. The present undertaking is the outgrowth of a series of seminars projected by the Sisters of Mercy of the Chicago Province, who conduct more than a score of primary and secondary schools in the Chicago area and also operate Saint Francis Xavier College for Women, likewise in Chicago. Originally planning sessions at which curriculum problems for all levels were discussed, the seminars also furnished an opportunity to look at the general education program of the nearby University of Chicago with an eye to incorporating its better features into Catholic education. Added impetus was recently given to the program when it was decided to move the college from its present location to a new seven million dollar plant on the south side of Chicago. In addition to a new set of

buildings, the prospect of a new curriculum from kindergarten to college prompted two intensive workshops, one during the summer of 1953 and the other during the summer just completed, at which some searching questions were asked concerning the entire structure of Catholic education.

THE 1953 workshop was not long in progress before it was recognized that something was wrong with present curricula. Primary school teachers, sitting side by side with college professors and teachers from secondary schools, were outspoken in their criticism of what they had to teach. Not only were classes larger and class time shorter, but a whole host of new subjects had worked their way into the program. The syllabus of required matter was too much to cope with in the time allotted. The students were no longer able to master the fundamentals, and the trend seemed to be such that little relief could be expected in the future.

The high school teachers were not without their word of complaint. Experienced Sisters, with many decades behind them in the classroom, were unanimous in their conviction that the grade schools were falling down on their job. Spelling and arithmetic weren't the only departments that needed strengthening. The increased use of workbooks with "fill-ins" and "true-false" questions had produced a situation where students entering high school could no longer write an intelligent sentence. Valuable time had to be spent on drill in fundamentals. More

serious still, modern students seemed to lack motivation for acquiring a liberal education. Facts and more facts were their main interest now, and all courses were expected to train specifically for some job. It was becoming more and more an impertinence to expect teenagers to think.

The college faculty protested in a similar vein. Once again grammar school deficiencies were brought to light. Students entering college chemistry courses could not do simple problems in ratio and proportion. The smattering of factual knowledge they had amassed during the pre-college years had choked their interest; they were quick to proclaim that they had "had that already," but they showed a remarkable inability to penetrate beneath the surface and really understand anything. More and more time had to be spent on "un-learning" half-truths covered prematurely at the lower levels, and there was a consequent duplication of effort and repetition of matter in secondary school and college.

Such reports confirmed the suspicions of the Self-Study group, and it became apparent that a full-scale overhauling would be in the offing if the situation was to be remedied. Fortunately, the Sisters of Mercy had already enlisted the help of the Dominican Fathers from the House of Studies in River Forest, Illinois, and a team of highly trained specialists was available to tackle the problem. The Sisters brought to the group a wide range of pedagogical and administrative experience, and the Fathers were expert in the fields of Thomistic theology and philosophy, the two sciences that recent Popes have consistently emphasized should give direction to all Catholic educational effort. At the same time, and quite providentially, the Ford Foundation came to the assistance of the Self-Study with a grant from its Fund for the Advancement of Education to free additional personnel for a more detailed study of the problem.

As the first workshop gained momentum under the two-fold stimulus of this new challenge and the unexpected aid, it was decided to make a new beginning.

But, unlike many similar attempts, this beginning was not to be made at the beginning, but rather at the end. The principle invoked here was simple enough. In education as in everything else, if a person does not know where he is going, he will never know how to get there. So the first question that was asked was this: what should we expect in the final product of the Catholic school system, what is the objective to which we should direct all our efforts? Placing this question clearly in focus served to eliminate not a few extraneous and distracting considerations.

First of all, the distinction had to be drawn between education and schooling. It was made clear that education continues throughout our lives, while schooling covers only a fixed period in the formative years. Although a most valuable part of education, schooling is only a part, and it is not to be confused with the whole. Clearly, the period of schooling should supply the tools for continued education, it should supply the motivation for steady application and growth in knowledge for the rest of a person's life. Thus this schooling should not be merely a specialized type of job-training. The person who comes out of high school knowing how to typewrite but not knowing how to think or how to critically analyze a piece of argumentation or how to appreciate a piece of poetry, is severely handicapped for the rest of his life. Schooling, if it is to be worth anything, must be ordered to general education, and not to specialized training as its primary goal. Not that specialized skills are to be eliminated entirely; they have their place in modern education, but it is not the place of honor to which all else should be directed.

PLACING the goal of Catholic schooling as the liberal education of the Christian person, the workshopers had to be more specific in outlining how to achieve that goal. Again beginning at the end, they considered first the college curriculum and asked what single subject could

contribute most to the intellectual development of the college student. This question was asked in a Catholic context and in light of the Christian heritage of western civilization, and it is not surprising that the answer was overwhelmingly in favor of sacred theology and its allied disciplines. It was the unanimous feeling of the group that the graduate who faced life with an integrated scientific and sapiential knowledge of God, of man's journey to God, and of Christ, the divine exemplar of human conduct, would possess the highest intellectual virtue and thus would have the most that any school on earth could offer. Particularly would this be the case if the theology courses were preceded by rigorous training in the natural sciences, and if both in turn had been made possible by a good foundation in the liberal arts, preferably in high school, during which the tools for acquiring scientific knowledge had become part of each student's intellectual endowment.

The foundation in the liberal arts seemed like a large order to many in the group, and indeed it was first proposed more in a strain of wishful thinking than as something in the realm of practicability. But the more the implementation of such a program was discussed, the more feasible it began to appear. Some were quick to point out that the proposal wasn't so startlingly new and daring as it might first seem. After all, education in the middle ages had already reached maturity, and pre-university schooling then consisted of two levels, the trivium and the quadrivium, the first of which corresponded roughly to our grammar schools, and the second to our secondary schools. The trivium was devoted to the acquisition of the pre-liberal arts, while the quadrivium supplied thorough pre-scientific training by grounding the students in mathematics, logic, music and astronomy, the medieval courses in which the liberal arts were communicated to the student.

Out of this discussion there emerged the proposal for a "liberal-arts high

(Continued on page 35.)

The "Good Old Tito" Blunder

by Ken Carreiro

JOSEF BROZ TITO—the Big Fake from Belgrade—is absolutely useless as an ally of the West.

The Yugoslav overlord, whose unique record of doublecrossing dates back to World War I when as an Austro-Hungarian private he deserted to the Russians in 1915, is worthless to the anti-Red world—in or out of an East-West war.

This is the opinion of Dr. Anthony Butkovich, Croatian-born journalist and educator, who has recently concluded a lecture tour throughout the U.S. in which he has concentrated on blasting the theory that Tito serves the Western world as a valuable military ally.

Not only does the Red dictator fail to help the West, but Tito is a considerable detriment to U.S. foreign policy, particularly when neutral and Iron Curtain countries see the international paradox of anti-Communist lands defending and protecting an avowed Marxist nation, the Croatia scholar, now studying at Loyola University of Los Angeles' graduate school, feels.

"Whether Tito wanted to help the West or not is completely beside the point," Dr. Butkovich emphatically declares. "Either way, he could not for several reasons.

"First of all—despite the fact that Tito was born in Croatia—Croatian and other racial groups in Yugoslavia hate Tito too much. For a thousand years the Croats have fought for dignity and independence. Tito has given them nothing but the slavery of a Communist state. To attempt to differentiate between Soviet Communism and the Tito brand is sheer fatuity—Communism is Communism, and that's what the Yugoslavs have!"

At the same time, the educator says, the peoples of Yugoslavia are deeply religious. "Forty per cent of the country is Catholic—that means over five and a half million people. Yugoslavia is



ANTHONY BUTKOVICH

Catholic enough to have had Pope Leo X call it the 'wall of Christianity' in Europe.

"Tito makes no bones about detesting religion—even the least informed newspaper will carry stories of his religious hatred. As a Marxist, he follows the Red line of abhorring God, and on this point alone—the religion of the Yugoslav people—we can never count on Tito as a military ally. The people are not behind him."

Another reason Butkovich sees the

62-year-old Tito valueless as an ally is because of the people's rancor brought about by the dictator's destruction of Yugoslavia's social-economic structure.

"The Yugoslavs are farmers for the most part, proud people who love the soil and make it work for them. Tito's collectivization programs have failed to the point of where one drastic change after another has been tried.

"The farmers have traditionally had a habit of getting through somehow, despite droughts and poor crops. But Communist 'methods' and changes and failures have made that impossible: skill on the farm, hard work, and love of the land have all been cancelled out by the 'people's democratic system.'

"The results in Yugoslav farming may be the same as they were in Russian agriculture when the Reds first took over, where thousands of farmers in farm-rich areas died of starvation because of stupid management."

THE socialist paradise Tito promised the workers has brought wholesale disillusion through the country, Butkovich claims. "The Yugoslav people have seen Tito's 'paradise': a destroyed upper class, a middle class so socialized that the entire income is under state control, and a peasantry near starvation.

"Here is the picture of Tito's so-called great military strength. From a people who detest him for what he has done to their families, their religion, their country and themselves, Tito has to pick an army!"

Perhaps the greatest mistake the West is making in regard to Tito is the somewhat wishful picture that the Red boss will be a veritable armed fortress swing-

ing the balance of military power in Eastern Europe over to the Allies in case of war.

Tito's strategic position in Europe is deplorably bad because of its virtual encirclement from all sides by Red armies, Dr. Butkovich points out. Only a small section is bordered by anti-Red Greece and the Adriatic Sea.

"Yugoslavia's three capital cities—Belgrade, Zagreb and Ljubljana—cities with big industry are in the Danubian valley, only a few short hours from Russian tanks and heavy bombers. In many cases, Soviet planes are only one-half hour from major producing sections of the country.

"Not only that, but the country is practically impossible to defend. The ports of Pola, Split, Susak and Dubrovnik are much too small for any large scale operations. The ports are shallow, and there is no chance for effective defense against an attacking enemy. Further, transportation is almost an impossibility, particularly since the roads from the Adriatic Sea to continental Yugoslavia are too narrow for luxury cars, much less armored machines and heavy tanks."

Dr. Butkovich, who has received advance academic degrees and honors from both the University of Croatia and the University of Austria, doesn't put too much faith in Tito's boasts of conducting a guerrilla war in case his nation is once more over-run by a stronger enemy.

"The people who fought on Tito's side against Hitler during the last war now know what they fought for—and it's not exactly their wish to fight once more for the man who brought them slavery and hopelessness."

What, then, is Tito's game?

"His game is obvious, and the West has completely misinterpreted him. As a Communist, he is for Communists. His 'split' with Moscow was a breach because of personality, a case of Stalin against Tito. Now Stalin is no longer here.

"And the proof of friendship between Malenkov and Tito is a reality:

both countries since Stalin's death have renewed diplomatic relations. Somehow," shrugs the Coatian, "the West continues to ignore this, along with other signs that there is now nothing but love between the Marxist nations.

"I am prone to agree with one of your American columnists who recently declared that as a concealed member of the Cominform, Tito can be expected to follow the line of crypto-Communists everywhere. He will criticize the Krem-

lin when such criticisms are unimportant. He will then see to it that this saber-rattling occurs often enough to keep U.S. monies—already approaching \$500,000,000—coming into his Communist 'paradise,' says Dr. Butkovich.

"The best thing the West can do today is to drop Tito and expose him for what he is and what his country knows him best as: a fake, a traitor to his people, and a Communist without honor."

After the Retreat

by T. E. Holloway

Many Catholic men annually journey to some retired place in the country and make a closed retreat. They are told how they should act during these few days, they confess their sins, they attend Mass daily and receive Our Lord in the Blessed Sacrament. They listen to four brief sermons every day, and they find good reading matter in the library. They enjoy a period of silence, instruction and communion with God.

Then they go back to their homes and proceed with their ordinary lives—business, social activities, family affairs, reading the newspaper and listening to the radio, looking at fights and shows on television, going to movies. They say that the retreat has done them a world of good, but they may fail to realize that they can reproduce in their daily lives the essentials of the experience that they so admire.

There is in their home town the Mass every morning just as they had at the retreat. Our Lord is available to them in Communion or to worship on the altar.

There are, indeed, few instructions to listen to, aside from the Sunday sermon, but there are books to be obtained at the public library or to be bought for a dollar or so. Catholic magazines are available.

Perhaps the silence of a retreat is not easy to achieve, and yet it is possible for a person to be immersed in his own reflections, even in a crowd. For instance, women are to be seen praying the rosary on busses and street cars. The indulgence can even be gained by carrying the beads in one's pocket and counting the prayers on one's fingers.

But the most important thing to bring from the retreat to everyday life is what might be called the union with the Eternal—to want what God wants for ourselves and for the people around us.

A retreat is said to be an opportunity for a spiritual inventory. A merchant who makes an inventory uses it as a guide as to what to order in the future. He finds that he is almost out of a popular product, and he hastily orders a new supply. But he avoids reordering something that doesn't sell. Returning from a retreat, we can be as wise as the successful merchant.

Our stock in trade is nothing less than our lives. The goods on the shelves are our words and thoughts and actions, good or bad. From the retreat we can bring back the inventory to use as a guide for the coming year.

Glad To Go Home

by Vincent M. Reilly, O.P.

**Father Busse understood clearly that life
is a limited, purposeful journey.**

PERHAPS you saw the article in the papers last winter about a Catholic priest named Father Julius Busse who was dying of cancer. The papers expressed their amazement at this man who remained cheerful in the face of pain, cheerful in the face of death itself. Not only was he cheerful. He even seemed glad that he was expected soon to leave this world.

How explain his courage in the grim presence of death? How did Father Busse get that way? Those of you who read the story may be inclined to say: "Oh, he was a chaplain in the Second World War. He saw much fighting and lived bravely. Perhaps he is just naturally courageous." No, I do not think that is the answer. I knew Father Busse during the last war. He was then an Army major. He came aboard our L.S.T. in the Gulf of Leyte in the Philippines and we carried him to Okinawa. Since I was the only Catholic officer assigned to that L.S.T., I had many conversations with Father Busse. He seemed a quite ordinary priest, but he did say something one day that made me think.

I had been asking him about the Passionists, since he was a member of that Congregation. I mentioned that there was a convalescent home for Passionist priests in Chelsea, New York, a town in which I had once lived. Father Busse said: "Yes, we have several such places because sometimes our men burn themselves out. We lead a pretty hard life." I asked: "Wouldn't it be wiser to work a little less intensely and so last

longer?" "No," said Father Busse, "I don't think so. When one has a work like ours it should be done with all the force one can command. There is so little time." That was hardly an ordinary viewpoint, but still Father Busse remained a rather ordinary priest. One time during that voyage to Okinawa I asked him to hold services for us. We were only a handful of soldiers and sailors at the bow of the L.S.T. but I remember that, as Father Busse spoke to us, his hands shook. I thought to myself: "He isn't a particularly strong man," and yet, even as I thought that, I was remembering that he had already been shot through the wrist while tending the wounded and dying on the beaches of Okinawa. What was the courage of this man, not naturally strong, even when he wore the uniform of an Army major? A much more difficult thing, how could you explain now, this year, the courage of him as he lay weak and wasted and in pain upon a hospital bed?

When asked by the people around his bedside about his apparent unconcern in the face of death, Father Busse said simply: "Aren't you glad to go home when your day's work is over?" There is the answer. Father Busse looks on his life in this world as a hard day's work. It is to be worked at with all one's strength. When the day is over, brought to an end by either sickness or death, there is a reward for the labors of the day. That is why Father Busse could be ruthlessly zealous, ready to burn himself out in the apostolic ministry. That is why he could

cheerfully face cancer and death. That is why he was a brave soldier in war and in peace.

As a soldier Father Busse must have made many furlough trips home. I did, several times during the last war. Those trips often began after a hard day's work had been completed. They were often anything but pleasant. They took a long time. They were monotonous. Often we had to stand in the aisles during the long trip. The trains, labeled "Servicemen's Special," were often especially old, dirty and uncomfortable. Sometimes one of the men would get tired of it all and would buy a bottle of whisky to forget the trouble, the painfulness of the journey. Often such a one would go too far. The whisky would lead to indiscretions and he would be arrested by the M.Ps. He would be taken off the train at some town along the way. He never would get home. Most of us, however, could bear the weariness of the trip. We could bear it because we had constantly before our minds the thought that we were on the way home. Sometimes we would close our eyes and think about what it would be like when we got home. That helped a great deal, made one forget about the difficulties of the trip.

However, as the trip dragged on and on we became more and more tired. We needed something more than thinking about home. We needed something to strengthen us for the journey and so we purchased some food. Then we felt better, somewhat refreshed, more cheerful,

ready to bear the weariness of the rest of the trip. However, it was nearing the time to leave the train and we had to bestir ourselves. We had to freshen up because we were so near the end of our journey. We did so, and, refreshed again, were ready to leave the train—ready to meet a waiting mother and father, perhaps, as the train pulled into the terminal.

WHAT AM I TRYING TO SAY? I am trying to say that we are all like soldiers on the way home. The trip through this life is long and sometimes monotonous. The longer it lasts the harder it seems to become. There are some who cannot stand the strain of the journey. They try to bury their heads like ostriches in the sands of sinfulness. They try to try to escape the common suffering of mankind by the way of drink or sex or what have you. They go too far. They are taken from the train of life in their sinful state to be cast into eternal prisons. They never do reach their home in heaven.

It need not be so with us. If only we will learn to close our eyes and think of our home in heaven from time to time, the trip will be made easier for us. The more certain we become of our destination the greater will be our courage in the face of the difficulties of life. Certainty about that destination will not come to those who perform their religious duties in a perfunctory fashion.

Sometimes people wonder why it is that people who have been Catholics, practicing Catholics for years, fall away when the going gets rough. Isn't it because they have been practicing as though for an unreal, an unsubstantial thing? Isn't it because they have, as it were, been fighting the air? They have never been aware of the struggle one must undergo, the training one must endure if one is to be able to fight the good fight and attain the prize. One attains certainty about the goal of life only by prayer, prayer that brings one into union with the Conductor, Who wishes only to get us safely home. One attains union with Him, not by a per-

functory, once a week attendance at Mass, but by daily prayer. That is why His Mother Mary at Fatima asked us to pray the Rosary daily. It is only by daily practice that an athlete acquires competence. It is only by daily practice of his religion that a Catholic becomes strong enough to endure the times of stress we are all bound to experience along the journey of life.

Yet not even prayer is enough. Our Lord knew that. He knew we would have need of food for the journey. He knew we would have need of the food that brings us into union with Him, and so He gave us the Bread of Life, Holy Communion. That is the food He has intended to strengthen us on the journey. That is what is needed when one feels weakened, worn out by the journey.

Because the trip through life lasts a long time you become accustomed to it. If you gain a certain position in life, a certain security, you feel more and more lulled into the idea that this is to last. You are still not quite comfortable but you have become accustomed to the trip and you feel like traveling on and on, never arriving at a destination. The trip itself seems enough, without an ending. Yet your mind warns you that this cannot be true. You realize that you must freshen up, prepare to leave the train of life, since you may even now be nearing the end of the journey.

As the end of the journey approaches, the Church does not forget you. She freshens you up, as it were, administering the Last Sacraments to you, so that you may be ready to meet your Mother Mary and your Father in heaven as the train of your life finally slides into the terminal.

SO SURE was Father Julius Busse about all this that he could amaze our country with his cheerfulness in the face of cancer and imminent death. You will tell me: "Oh well, we can't all have the deep Faith of a Father Busse." Perhaps not, perhaps, we cannot all have such assurance about our Faith, such practical assurance that we shall be able to laugh

in the dirty face of death. However, we can all have patience, if not joy, in the face of pain and death. Let me give you an illustration.

During the war against the Japanese there was an expression used out in the Pacific war areas. It was "Golden Gate by forty-eight." You heard that expression daily. You heard it at one of our improvised outdoor movies. You heard it yelled out on a busy beachhead. You heard it on the fantail of a landing-craft. You heard men sing it out from a passing truck. "Golden Gate by forty-eight," they said. They said it to one another to keep up their courage. It meant we shall get back to Golden Gate at San Francisco at least by nineteen forty-eight. In other words, don't give up hope. Things are rough, but they are not going to last forever. One day this will all be over and we shall be happily back at home.

Once during the war I had the happy fortune to make the long trip back to Golden Gate. The ship was very crowded. The men slept in racks down in the hold of the ship where it was very hot. The racks were five deep, one above another. Certainly it was not a comfortable place in which to sleep. During the voyage there were long delays at mealtime. Because of the crowd aboard ship, the so-called 'chow lines' were long indeed. There was much work to be done in the ship and sometimes the weather was very bad. All in all it was not a comfortable trip. Yet during those seventeen days that we rolled from side to side crossing the Pacific I never once heard a word of complaint. Rather the air seemed full of joy. You heard songs and even impromptu bands. You heard men calling out jokes to one another. Even the sick and wounded aboard the ship did not complain. Why? Why but because we were headed home, home to Golden Gate.

During the trip our ship followed a zig-zag course, this to avoid the torpedoes of any submarines that might be tracking us. At one time we would be heading due east, and again south of

(Continued on page 14.)

The Terry Brennan Story

by Dick Stedler

**That Notre Dame job will require a real man,
but Terry seems to be just the one.**

ON FEBRUARY 1, of this year, a young midwestern couple lost their rights as private citizens.

Boyish looking Terry Brennan and his pretty wife, Mary Louise, catapulted into the national spotlight when officials at Notre Dame University named Terry as Frank Leahy's successor as headcoach of the Fightin' Irish football team.

From that moment, the Brennans became the property of the public. It was only a matter of minutes after the announcement that scores of reporters, television and radio announcers, photographers, newsreel crews, friends and assorted invaders from all walks of life converged on the Brennan home and kept the clamor going all day long and late into the night. An almost constantly ringing telephone added to the confusion. And that marked the end of privacy and the beginning of new careers as national celebrities for the Brennans.

Husband Terry now holds the superlative job in college football. On varying occasions, the nation's top sportswriters have called that Notre Dame coaching job the biggest and most important . . . most glamorous . . . most nerve-racking . . . most tactful . . . most famous . . . most suicidal . . . and most coveted challenge in the football world.

Brennan, at 26 youngest gridiron leader in Notre Dame history, knows well the man-sized assignment ahead: "I am fully aware of the duties and the responsibilities of the job. I

will work as hard as I know how . . . I know I can do what the job requires, even though my coaching experience isn't too broad. Age, however, is a factor that never bothered me. I've made up my mind I'd gain the players confidence by showing that I know what to do and how to do it.

"About 90 per cent of a coach's job is only indirectly connected with football," adds the tousled-headed Brennan, explaining about all of the office work, the planning and the other off-the-field duties entailed.

Practically everywhere Terry (and his wife Mary, too) goes, he is besieged by admirers, alumni groups, autograph seekers, souvenir hunters,

prying reporters, determined photographers and irrepressible sport fans, particularly the rabid football variety.

From arrival to departure, Terry becomes the center of a hand-shaking, back-slapping, curious and noisily unyielding crowd.

"Shake my hand so that I can tell my little boy that I shook the hand of Terry Brennan," begs the short portly man.

"Here, Terry, sign this so I can give it to my wife. She collects 'em," pleads an avid autograph seeker.

"Me too, Terry," demands another, "I want to show it to the boys at the office."

That's the kind of ubiquitous or-



Buffalo Evening News Photo

MR. AND MRS. TERRY BRENNAN

deal, along with the mounting strains and pressure of the actual coaching job, which eventually forced Leahy to retire.

THOUGH rookies in the major college coaching league, Terry and his wife fit nicely into the pattern of gracious goodwill ambassadors for Notre Dame University. Terry is quick to take charge of an interview and patient in answering questions whether it is for a sportswriter or quizzical and curious fans. And Mary Louise is equally courteous and obliging.

On the dais, Terry speaks clearly and forcibly, sometimes amusingly, always sincerely, and seldom haltingly. He knows what he wants to say and says it.

Wife Mary Louise is a pretty, easy-to-meet Irish girl from Wisconsin. She's a year younger than her husband. They were grade school acquaintances at St. Monica's in Milwaukee but first started dating in high school. And their romance really didn't start until Mary was in her sophomore year at St. Mary's girls college, down the highway from Notre Dame, where Terry was in his junior year.

The Brennans, who also were married in St. Monica's, July 14, 1951, have a fine family started, with two youngsters—Terence Kelley, 2 years old, and Denise Marian, 10-month-old daughter. On that basis, the Brennans are following in the family-life footsteps of their famous predecessors, the Leahys and the Rocknes.

Actually there are two Terry Brennans today at Notre Dame. There's Terry the husband and father—the one his wife knows—who isn't very handy around the house, who likes to sleep late, who prefers steak and who calls his wife "Kel," his shortened version or interpretation of her maiden name, Kelley. And then, of course, there's Terry the football coach.

When he isn't playing with his youngsters, Terry's non-football interests include reading (his favorite

author is Dickens), piano playing, and golf. He is also an avid reader of newspapers, and as a recognized lawyer tries to keep abreast of the trends and developments in the legal world.

Like predecessors Leahy and Knute Rockne, Brennan, too, is a Man of Destiny. And the handsome young mentor, who looks more like a crooner of bobby-sox acclaim than a football coach, is tackling the Notre Dame job with the same calm confidence and right degree of cockiness once employed by his forerunners.



More fortunate than the ill-fated Rockne, Terry survived an airplane crash. It happened during his undergraduate days at the Irish school. With a couple of friends, he hitched a plane ride home to Milwaukee. The plane ran into a severe electrical storm over Lake Michigan. Radio contact was lost. And so was all sense of direction and location.

Between prayers, Terry and his friends kept their eyes on the fuel gauge and also tried to sight land through the rain-splattered windows. Finally the plane landed in a field a few miles from South Bend. It was heavily damaged. But the occupants were uninjured. And Terry was spared to become Notre Dame's head football coach a half-dozen years later.

Terry comes from a football-minded family. Even his mother is a pretty good fan, but when she was asked at the time of her son's new appointment whether she had arranged for a season pass, she simply replied, "I may go to the games, but I think there are other things more important than football."

Terry's dad, Martin J. Brennan, a Milwaukee attorney, attended Notre Dame for one year, where he played football, before transferring to Marquette University. There he operated at center for the grid team. Fact is, the elder Brennan scored the tying touchdown for Marquette in the 5-5 game of 1910 with the Fightin' Irish.

Brennan has three brothers and two sisters. Joe, the eldest brother, played football at Marquette High in Milwaukee and later became a member of the Marquette University eleven. Bill, the second oldest boy, is Father Bill, a priest in British Honduras. And then there's Jimmy, also a Notre Dame backfield star and hero of the Northwestern and Georgia Tech games of 1945. He tallied twice against Northwestern in seven minutes. Joe and Jimmy followed in their father's footsteps by studying law. Now, in partnership with their dad, they form a uniquely named law firm in Milwaukee—Brennan, Brennan and Brennan.

At Marquette High, Terry and brother Jimmy were spearheads of a football team that won 26 straight games. Terry also was a member of the track team four years, played ice hockey two winters and earned three football letters. He was a single-wing and T-formation quarterback and later shifted to left halfback because of his jet-heeled talents as a ball-carrier.

It was at Marquette High, too, that Terry first showed his gift for leadership. A B-average student, he was elected president of the freshman class and belonged to the school writing society, the glee club and booster club.

At Marquette came the first evidences of his go-go-go and never-say-die spirit that carried him to even

greater heights as a Notre Dame player, and eventually, into the head-coaching post at the Irish School.

In a practice scrimmage, Terry's cleats caught in the ground and he severely twisted his right knee, tearing the cartilages. The winter before graduation, a successful operation was performed on the knee, enabling him to run like his old self again.

At Notre Dame, Brennan played four years under Coach Leahy on teams that were much in the habit of winning. That was from 1945 through 1948.

The square-shouldered, 160-pound halfback is best remembered for the 97-yard opening kickoff return for a touchdown against Army in 1947. That unmolested sprint up the west sideline marked the first touchdown that Notre Dame scored against the Cadets in three years. And it happened so quickly that his dad, arriving seconds after the kickoff, failed to see the play because he was too busy trying to find his seat. Mary Louise, then his wife-to-be, sat in the end zone with the girls from St. Mary's College and was thrilled by her boyfriend's remarkable run.

Terry started in 30 of 38 games for the Fightin' Irish and led the team in scoring during the 1946 and the 1947 seasons. He carried the ball 266 times for 1269 yards, for a respectable 4.7 yard average. He injured his left knee late in the 1947 season and was used mostly on defense in his senior year.

BRENNAN was a versatile athlete in college: pole-vaulted 13 feet, won the 165-pound boxing title, shot 77 on the golf team and also excelled at handball, squash and tennis. In the classroom, he averaged 85.5.

Academically, Terry was twice elected class president and graduated at the age of 20 with a philosophy major in the Arts and Letters school. Later he graduated from the DePaul University Law School while coach-

ing the Mt. Carmel High School eleven of Chicago to three city championships in four years—an unprecedented feat. And he also joined the faculty at Notre Dame when he became an instructor on business law in addition to his appointment as the first actual freshman football coach at the Irish School, last year. He was selected for the job by his old boss, Frank Leahy, who kept informed on Brennan as an inspirational-type coach.

Of countless incidents and reports, perhaps the one which sold Leahy on Brennan happened during Terry's playing days at the South Bend School. And the reason Leahy may have been so impressed was because Terry reminded Frank of himself when he played for Notre Dame.

Leahy and Brennan each had their playing careers blighted by serious knee injuries. Leahy took full advantage of his hospitalization early in 1930 by sharing a room with his coach, Knute Rockne, who also was ill at the time. During that recuperation period, Leahy claimed he learned more about coaching football than he thought was possible.

Brennan hurt his left knee late in 1947 and was used sparingly the following season. But that didn't keep Terry off the field. He reported daily for practice, listened to the instructions of Leahy and his aides and kept his eyes and mind alert to everything that was going on. And even when he was barely able to hobble, Brennan would dress for the Saturday games and sit on the bench to better observe what transpired.

That's the kind of spirit and determination which must have inspired Coach Leahy to laud Brennan as "a very talented man who borders on the genius as a coach."

LEAHY AND BRENNAN, say the experts, are woven of the same cloth. Fact is, they look so alike with their stick-out chins that one writer said they "could well pass as father and son."

Of the many things Terry learned from Coach Leahy, it's the psychological approach used by Leahy and Rockne which impressed him most. And Brennan plans more of same.

As headcoach, Terry is expected to bring his own ideas into action. His plan of attack will resemble the one which fans have become accustomed to under Leahy. His team will run from the split-T formation. Only it may display a more wide-open offense. Don't look, however, for Brennan's team to be a carbon copy of a Leahy machine. But it will be like all Notre Dame teams in that it will stress crisp blocking and tackling by all players.

"The most important ingredient in football," says Brennan, "is brains. You don't have to be the smartest boy in school and you may not be right, but at least you can always be thinking—thinking football and working at it." Notre Dame players, you can be sure, will have to use their heads as well as their muscles under Brennan.

Terry is operating on the same simple coaching philosophy at Notre Dame that he used so successfully at Mt. Carmel High for four years.

"The important thing is to earn the respect of your players," says Brennan. "If they become your friends, that's wonderful. But, by all means, gain their respect. And that can only be done by being honest with them. Level with them at all times and you'll get along all right."

Terry's theories and technique will receive quite a workout this fall in a typical Bowl Game schedule every Saturday against such titans as Texas, Purdue, Pittsburgh, Michigan State, Navy, Pennsylvania, North Carolina, Iowa, Southern California and Southern Methodist.

After looking at that suicidal schedule, one of football's most respected officials, Buffalo's Tommy Timlin, smiled and said, "You don't have to worry about Terry Brennan. That boy'll make out okay. But he'll be a lot older than 26 next year at this time."

Those Two Minutes For A Litany

by Vera and Louis Fink

OUR PASTOR has had to ask the people in our church not to leave before Mass is over, and that includes time for reciting the Litany of the Blessed Mother which we are saying every Sunday of this Marian Year. Now, our people are not irreligious nor even thoughtless. They are certainly in no greater hurry to get out of church than Catholics anywhere else in the world. Besides, the Litany takes about two minutes—and that wouldn't add two hours to their church-going in a whole year!

But there must be a reason for this desire to leave before the Litany has been recited. We got a clue when the pastor said casually, "Of course, you all know the history of the Litany and what it stands for." The truth was that we didn't know anything of the kind, and we proceeded to find out. When we had finished our research, we had a brand new devotion to Mary, as expressed in the Litany of Loreto—which is what it is often called.

Like most things in the Catholic Church, there is a long tradition back of the Litany, incorporating the sufferings and triumphs of the Church. The Jews had their litanies before Christ, and you can find one in the 135th Psalm of the Old Testament. When peace finally came to Christ's Church after three centuries of persecution, the people expressed their joy in public procession, carrying objects of devotion. In Rome, the Pope and the people walked each day to a different church, especially in Lent, and this procession was called a litany. The word "litany" is from a Greek word for prayers, and that's what litanies are—prayers.

A great many litanies have been published, but only five are approved by our Church for public use. (Some

of the others may be said privately.) The five authorized for public use are: The Litany of the Saints (probably the oldest and the model for the others), the Litany of the Holy Name, Litany of the Sacred Heart, Litany of St. Joseph and Litany of Loreto.

Since it's the Litany of Loreto which we are saying every Sunday this year, let's trace its origin. Who wrote it? Who first used it? Are all those delicate phrases taken from the Bible?

Well, it would be nice to believe that the Apostles actually wrote this litany—as some people have suggested—but that does not seem to be true. There is no single author of this tribute to Mary; most of the phrases come from popular Latin poetry and not from the Scriptures. It was approved definitely for the first time by the Church in 1587, and the oldest printed copy is dated 1558. Before that, there were many litanies to the Blessed Virgin. Originally, the invocations were much longer than those we use now, and the whole prayer was much more involved. Litanies did not reach their popularity until they were shortened.

In one early version, every invocation was preceded by "Holy Mary" and the people said "Holy Mary, Gate of Heaven," and so on. They also used to say "Pray for me" instead of "Pray for us." There were several invocations in those early litanies that we do not use now, invocations like "Mistress of the Angels," "Stair of Heaven," "Brightest Star of Heaven," and "Glorification of Priests." It did not do, of course, for anyone who pleased to go around composing litanies, and as a matter of fact, some litanies for saints became full of praises that almost made the saint

divine. The practice had to be checked.

It was at the shrine of Loreto in Italy that the Litany of the Blessed Virgin became popular. Thousands of pilgrims recited it every day, and in 1587 Pope Sextus V gave it his approval and urged priests to promote its use. In 1597, the Litany was introduced in Rome, and in 1615 the Dominicans adopted it for their own.

Occasionally, a new petition is added to the Litany of Loreto. "Help of Christians" refers to the victory over the Moslems at Lepanto. "Queen of all Saints" was added by Pope Pius VII after his imprisonment by Napoleon; "Queen Conceived without Original Sin" was added in 1846; and "Queen of Peace, Pray for Us" in 1917.

THERE is a partial indulgence of 300 days granted every time the Litany is said; and a plenary indulgence for those who say it every day—granted on the five principal feasts of Mary.

There are more reasons than indulgences for reciting this lovely Litany at least once a week. Our country has been dedicated to Mary. She has indicated time and time again that we can obtain peace, convert Russia and earn our own salvation if we will but pray to her and to her Divine Son. The daily Rosary is one means to those ends. The weekly Litany—after Mass on Sundays—is certainly another.

If we will but stop to listen to the music of the words of Mary's Litany, we will realize their origin in poetry. And if we put the fervor of a poet into the Litany's recitation, the same music will be heard in our own hearts. Then we can leave Mass with the knowledge that our offering has been complete.

On The Back Of The Coin

by Brother Peter Goodman, C.S.C.

THE VOWS OF A RELIGIOUS, *poverty, chastity and obedience, are best understood when you view them in a positive light, seeing what they accomplish for the individual.*

AN UNFAMILIAR aroma of perfume filled the small Novitiate chapel, quite obliterating the fragrance of the roses on the altar. Eight rows of assembled guests watched intently as the line of black-clad novices moved slowly forward to pronounce their vows. "I, Frater Benedict, make for one year to Almighty God the vows of poverty, chastity, and obedience, until August..."

Mrs. Rodin dabbed at her brimming eyes with a dainty lace square which had long ago reached its saturation point. "My little Freddy . . . pronouncing those strange vows—how can he give up so much?" she wondered.

But for little Freddy, now a grown-up Frederick, and with a new religious name at that, these vows did not mean just so many things given up or sacrificed. To him they had more the meaning of things received.

He had tried to explain it once in one of his letters to his mother. It had been quite a long letter, and one that had taken him no little time and deep thought to write. "The vows," he had written, "are something like coins—there are two sides of them which you must look at. It's sort of the same as with a penny; the thing you notice first is Abe Lincoln's head, but it's the other side that has the inscription 'one cent.' The thing one notices first about the vows is what they demand by way of renunciation, but more important is the other side of them—the positive aspect, what they help a man become.

"Take the vow of poverty, for example. It often is misunderstood. By it we give up the right of proprietorship over any article having money value. What does that mean? It means I can use things only in dependence on the will of my Superior. So the watch or briefcase or the Office Book belongs to the Community and I can make use of them only with permission. But there are reasons for this sacrifice of the use of temporal goods. From a negative point of view, the vow acts as a cage to check any excesses of the powerful spirit of self-preservation, man's primary instinct. (Do you follow me, mom? I'll try not to wax too philosophical!) Some of the Ten Commandments help restrict us that we do not become greedy and grasping; the vow is an extra safeguard to keep that drive in check.

"But more important, to me at least, is the positive aspect of poverty. I gain something extremely valuable by the vow of poverty. A man will fight against great odds to preserve his life; but he will put up an equally stubborn battle to guarantee freedom for that life. And that's what the spirit of poverty gives me—freedom. It helps me to make use of things without becoming attached to them.

"There is something in Scaramelli—(he's a writer whose book we're hearing at spiritual reading) along this idea. He tells of a vision of a saintly Brother Leo who saw a group of monks trying to cross a river. Many, who carried huge

bags, representing worldly attachments, were caught in the current and drowned; while the more fortunate ones, well versed in detachment from all earthly goods, passed easily to the other side. Similarly, I don't have to worry about obtaining or hanging on to wealth, so I am free to pay all my attention to the business of saving my soul and pleasing God.

"Remember how the bobber on dad's fishing line would get loose sometimes and float away at the mercy of the waves? I want to become something like that bobber—not tied by attachments to any earthly things but completely free and at the mercy of the will of God."

CHASTITY received an enlightening treatment in Fred's letter also: "You know that by the vow of chastity I bind myself not to marry. It means too that any sin against purity is also a sin against the vow. This vow is also sort of a cage withholding any excesses of the drive for self-reproduction, which some psychologists have erroneously claimed is the most powerful driving force in man. But the vow doesn't just forbid things though; it also gives me something very wonderful. You see, since we are all made to the image of God, Who is the Creator, there is in each of us a spark of the creative instinct. In marriage this finds expression in begetting children. The vow of chastity, while forbidding marriage, does not crush or frustrate my nature, however; it elevates it by giving me a different sort of creative activity to perform. Since I am freed from all duties of married life, I can now expend all my efforts in attempting to form Christ in my own soul and in the souls of others. You remember the words of St. John

which are read at the Last Gospel of the Mass? He tells us that it is God's will that we all become sons of God. Now if I am to be especially dedicated to doing that Will, then part of my job will be to help people become sons of God.

"People usually only think of the virtue of purity as a negative thing, something that says 'don't'. But it has a positive side too—namely the idea of reverence. The vow of chastity is a springboard to growth in this virtue of reverence. It helps me become aware of the intrinsic worth of each and every individual person—here is a soul, created and sustained by God, whose beauty, through grace, is so overpowering that, could I see it, I would be blinded . . . and its temple, the body, although perhaps beautiful to my earthly sense of sight, is nonetheless God's dwelling-house.' I will then be able to respond to these values which I perceive and learn thus to grow in a spirit of reverence.

"Golly, here I am on the third page already; and I haven't mentioned the vow of obedience yet. By it I submit my will to the will of my superior in all that he commands in accordance with the Constitutions of our Community. When we love someone very much, we become, to some extent, one will with that person; we delight in being able to please him. The same is true in our relations with God. The Commandments point the way we must follow in order to please Him, but they cover pretty large areas. There are so many little details—like when to get up in the morning, what to do with certain leisure time, should I get a new pair of shoes, and similar trifles which are not directly connected with any Commandment. But if I love God truly, then I will want to do His will in these little things too, and that's where the vow functions so beautifully—for God's will is expressed to me in the commands of my Superiors. So when the schedule says 'recreation from 7:00 to 7:30', I know that the recreation room is where God wants me to be. Apply the same idea to all the other activities of the day and

you see how the vow is a wonderful aid to do as St. Paul tells us 'whether you eat or drink or whatsoever else you do, do all for the glory of God.'

OBEDIENCE, it became clear from Fred's letter, was the keystone of the religious life. He wrote, "And it helps me become very much like Christ too; for it was Christ's obedience, which was so brave that it faced all the torture of Calvary to prove itself, that pleased God. And it is our obedience to Him in everything that touches our lives that makes us pleasing to Him. This vow, in a way, is the grandest of all. The other two affect our lives at certain times and in particular circumstances, but obedi-

ence regulates everything. It helps me to become a man of whom Our Lord can say, as it says in a verse of a psalm (I can't remember just which one)—'I have found a man after My own Heart, who does all I ask of him.'

"Well, this has been a long letter, mom, but I hope it explains a little about the vows. Pray for me, won't you, that I will appreciate what they mean."

Mrs. Rodin had read and re-read the letter and had finally put it in the family Bible for safekeeping. She thought of it now as she watched her son return to his pew after reciting the vow formula. "Dear God, bless him," she whispered. Frater Benedict's prayer was equally short and sincere—"Dear God, thank you!"

Glad To Go Home

(Continued from page 8.)

east, and then north of east. The men could see the bow of the ship swing around against the sky from time to time. They could see the wake of the ship change direction. It seemed senseless, this continual changing of course. The men, for the most part, did not know why it was being done, and yet not one of them thought to question the wisdom of the skipper of the ship. Though the horizon out ahead of the ship ever remained the same; though we seemed to be just wandering from side to side across the ocean, none of the men ever doubted that the skipper was doing what was best. None of them ever doubted that he would eventually bring them to the Golden Gate at San Francisco.

It should be apparent what I am trying to say. I am trying to say that we can be patient. We may not have the tremendous courage of Father Busse, but we are soldiers of Jesus Christ and we too can be patient. The trip through this life may not be too comfortable. It may become more uncomfortable the longer the voyage lasts. It may involve storms that make us weary of life itself, that continue to buffet us even when we are sick and tired and discouraged. It may sometimes seem an aimless, wan-

dering voyage, a trip that has no significance, a pointless traveling. Yet it is not so. It is not so for us who are the only real Christians, for we know that we have a Skipper Who, through all of the course changes, is leading us unerringly to our true destination. We have Christ with us in the ship, His Church, bringing us all safely across the ocean of life. If our life seems a wandering thing it may only be His maneuvering to save us from enemies that lurk unseen along the way. Sure of all this, we can be patient with whatever life brings us.

Father Busse finally died this summer. He had lived far longer than a few short weeks. Why? Why, particularly when he was suffering during the long months of waiting for death? Would it not have been better if he had died in the three short weeks medical science allotted him last winter? Apparently God did not think so. Perhaps He wanted Father Busse to go on living as an answer to those who say pain is useless. Perhaps He wanted to answer those who say death is utterly horrible. Nothing is useless, nothing is horrible, so long as it leads to blissful union with Our Saviour. Father Busse, completely aware of that, was glad to go home.

Action on the Parish Front

A Monthly Series on Holy Name Organization

by Fred A. Muth

A NEW ACTIVITIES YEAR for the Holy Name Society will be ushered in on September 12. Obviously by this date your Society is well equipped with a capable and energetic group of officers and committee chairmen. They undoubtedly have discussed their plans and worked out a program of activities which will spell success for your parish Holy Name Society for the year that lies ahead. As you will recall, we presented in these columns in the June issue of the Holy Name Journal a complete monthly program for the 1954-1955 activities year. We also outlined in detail the September program. I am sure your group is well equipped and ready for action. We reminded you, also, that the booklet entitled "Practical Programming for Holy Name Officers" was available at National Headquarters and that a copy of the same should be procured for every officer. This booklet coupled with the Holy Name Journal in every officers hand will enable your branch to continually provide the best for the Holy Name men of your parish. We are ready, therefore, to begin our monthly outlining of program and action in these columns. We shall do this on the basis of providing detailed information one month in advance. Hence, here are your October program and organization suggestions.

Membership Month

The recruiting and maintaining of an active membership in the Society is truly an all-year-round proposition. The task of presenting the benefits of the Society to all the men of the parish and of keeping the membership active is as-

signed to a special committee known as the Membership Committee.

As a stimulus to this Membership Committee it is advantageous to dedicate a month's program early in the activities year to this all-important work. The month of October is chosen for this special promotion. In an effort to bring about the largest corporate communion of men in the history of the parish, the Membership Committee should be encouraged to conduct a survey of the manpower of the parish. On the last Sunday of September permission should be requested of the pastor to distribute an official Holy Name survey card to all the men of the parish at all the Masses. This survey card, besides asking for the name and address of each man, requests the following information: "Are you a member of the Holy Name Society?" or "Do you wish to join the Holy Name Society?" A brief announcement from the pulpit indicating the purpose of the survey, a short explanation of the Society, and a request to the men to fill out the survey card will help to make the survey complete and successful. Immediately after taking up the survey, the committee should meet and classify the cards into three official categories:

1. Those men indicating membership in the Society whose names appear on the Holy Name roster.
2. Those men indicating Holy Name membership but whose names do not appear on the roster.
3. Those men indicating a desire to join the Society.

On the basis of this survey information, the Membership Committee is set to go into action for Holy Name Sunday

in October.

The first group are those who should be our active members. Their attendance records are scanned by the committee so that a "bring 'em back alive" campaign can go into high gear in the cases of those who have absented themselves three or four months in succession. This reactivating of inactive members should bring back a considerable group for the October communion and meeting.

The second group is made up of those who for some reason or other have never been officially added to the roster. These names should be immediately added and a letter addressed to them inviting them to attend the Society's October communion and meeting.

The third group, of course, represents the new member prospects. While all of these cannot be personally contacted for the October meeting, it may be true, undoubtedly a good number of them can be reached and sold on membership in the Society.

If we follow a plan such as the above, we will not only have made every effort for membership month but will have laid the ground work for real concerted membership action for the entire year.

Special Reception Ceremony

In connection with the October Communion Mass, a special reception ceremony for new members should be planned by the officers and membership committee. Arrangements for this reception ceremony should be made with the pastor or Holy Name director and all new members informed as to the program for the same.

(Continued on page 24.)

THE NEWS AND VIEWS

Harry C. Graham, O.P.



H. C. GRAHAM, O.P.

Blessed John of Vercelli pray for us.

Blessed John has become better known throughout the whole world. In the middle of May I attended a conference at Fatima at which there were present forty-five Spiritual Directors, representatives of fifteen different countries. It was my pleasure to address this group, to each one I gave a packet which contained our literature on Blessed John. Many of the Fathers present said that when they returned to their own countries they would promote the cause of Blessed John with greater zeal.

Jottings About Vercelli

The St. Francis de Sales Holy Name Society sent to National Headquarters a picture of the shrine they have erected in their Holy Name meeting room. Before each meeting lights and flowers are added and the secretary wrote, "We

think the shrine has added to our Society."

Another letter received asked for a new twelve inch statue of Blessed John. "We lost ours in a fire. We have had Blessed John's statue at all our meetings and he definitely would be missed if he were not with us in the future." The writer added, "Our Society has been very successful with Blessed John in our midst."

Another Holy Name member writes that since he read the little booklet "Preacher of Peace," he has been following the example of our founder in prayer. He never lets one day go by without making him better known and loved. He added, "I think that I can donate one dollar a month to the Shrine at National Headquarters to help promote the canonization of Blessed John."

A Great Loss

The Holy Name Society throughout the world suffered a shocking loss when the Master General of the Dominican Order, Most Reverend Emanuel Suarez, O.P., was killed in an accident on the Paris-Madrid Road in southern France. About a week previously I had been privileged to have a long chat with Father Suarez whose health was fine and he talked of his hopes of coming to the States on the way to Puerto Rico. However, it was not the will of God.

Another loss was suffered by the Society when the Procurator General of the Dominican Order was taken to his eternal reward, the Most Reverend Paul A. Skehan, O.P. Father Skehan was a personal friend of this writer for many years. I feel certain, however, these two

great and saintly men will look down upon us, the directors and members of the Holy Name Society, and before the throne of Almighty God beseech Him to bestow multiple graces and blessings.

The paragraph could well be a travelogue of the little over nine weeks I was in Europe. First at Fatima for the promoters meetings, then to Lisbon, Madrid, Rome, Paris, London, back to Madrid for our General's funeral, then back to London and return to the States. In many respects it was thrilling; Fatima on the twelfth and thirteenth of May was inspiring. Rome for sixteen days was even more magnificent than ever, but the whole trip was saddened by the loss of our General, although that had a happy ending too. The body of the General and the secretary who died with him, were brought to Calareuga about one hundred and twenty-five miles northeast of Madrid. Little did I ever dream that I would visit the home of our Holy Father St. Dominic. There, under the main altar of the church is a fountain which tradition claims is the fountain marking the spot where Saint Dominic was born. The only remains of the castle in which he was born is a tower, perhaps twenty-five feet square and about two hundred feet high. The castle itself was built late in the twelfth century. A shrine is now being erected to the founder of the Dominican Order.

Puerto Rico

Fifty years ago, two young Dominican priests from Holland stopped in Saint Vincent Ferrer's rectory in New York, on their way to their first mission. They met Father Charles Mc-

Kenna, O.P., the Apostle of the Holy Name Society in America. He asked how the Holy Name Society was in Puerto Rico. Their reply was that they had never heard of the Society. He asked them if they would not establish it. They promised that they would. So this year at Ponce they are holding their Convention, celebrating their Golden Jubilee. It is my expectation to be with them at that celebration. One of these priests, Father Raemakers, O.P., is still living. In 1951 he attended the Convention in Detroit with several delegates from Puerto Rico. That the Society has been successful in a country in which formally the men seldom approach the sacraments, is attested to by the fact that in 1952, at the close of their Convention, nearly fifty thousand men marched in honor of the Holy Name. This year many more men are expected to attend. So we extend to Father Raemakers and the Holy Name Society of Puerto Rico our sincerest congratulations and beg the blessings of God on all members of the Society. There shall be more about this Convention in the October issue.

The Namer

Usually in the Summer, outside of the regular communion on the second Sunday of the month, activities of the Society lag. But this is not true of Saint Boniface Holy Name Society in Cleveland, Ohio. Each month they publish an interesting bulletin, "The Namer." In the July issue there was a summary of the history of the individual Holy Name Society. Father A. J. Tesek, the Spiritual Director, with his officers and men, are to be congratulated for their work.

Chapel Fund

The Most Reverend T. J. Toolen, D.D., the Bishop of Mobile, Alabama, has long been an ardent Holy Name man. Through his efforts the Society has been reorganized and established in practically every parish in the Diocese. The good Bishop emphasizes the primary objectives of the Holy Name Society, namely, monthly confession and communion and all the Spiritual Works of Mercy. The secondary objective is, of

course, Catholic Action. The Bishop knows the need of churches and chapels through the vast state of Alabama and impressed upon the Diocesan Holy Name Society which then established a fund for the building of these sorely needed chapels. At present a chapel is under construction at Childersburg, Alabama, sponsored by the Holy Name Society. Bishop Toolen, well beloved by the Society's members, we hope that his drive for new chapels will be successful. Many other Diocesan Societies in the South could establish like drives.

Marian Year

Throughout the country various Societies on a District wide basis have held pilgrimages to various Marian Shrines and there dedicated Holy Hours in honor of the Mother of God. This was true of the various districts in the Boston Archdiocese under the leadership of His Excellency, Most Reverend Richard J. Cushing, D.D. In spite of Archbishop Cushing's health not being good, nevertheless he preached the sermon.

In Dubuque on August 15 the Holy Name Society held its annual rally in honor of the Mother of Jesus. The Archdiocesan Union is under the leadership of the Right Reverend Monsignor J. Fred Kriebs. This writer is interested in the success of this Dubuque rally because last year I had the pleasure of attending and speaking at their rally. Monsignor Fred, as always, has been an ardent supporter of National Headquarters and has cooperated in many ways with our promotional work.

Graduate Speakers

If one were to wonder why a Holy Name Union is so successful, that person would only have to inquire into whether or not the Union possessed a Speakers' Bureau. Down in New Orleans under the direction of Father Hinnebusch, a speakers' course has been established. The purpose of this course, which lasts for ten weeks, is to instruct the speakers in the rudiments of public speaking. Many men in public and professional life, while well versed in their profession, have many faults in address-

ing the public. Thus the course for speakers is proving effective in the Archdiocese of New Orleans.

Pittsburgh

Father Paul M. Lackner has a good Speakers' Bureau. Recently he published a Speakers' Bureau Directory, in which he printed the pictures and gave a short biography of each individual on his speakers staff. At the end of each biography, he names the subjects on which the individual speaker is well versed. In this way it enables the individual Society to select a topic in which they are interested, from one who is an authority on the given subject. Recently Father Lackner published a Programming Book. It is very well done and gives a fund of information.

A Nun

Recently the *Cowl*, a Catholic view of the news, published the story about a waterfront nun being enrolled in the Stevedores Holy Name unit, as an honorary member of the Society. The long-shoremens unit consisting of two thousand members honored the good sister because of the extraordinary work she has done for them during the last twenty-five years. To Sister Henrica this column sends heartiest congratulations.

The Philippines

The National Director of the Philippine Holy Name Society, Reverend Pedro G. Tejero, O.P., recently wrote giving a summary of the progress of the Society in the Islands. He stated that the Society is growing more and more every day and said that the Bishops are most anxious to see it established on a diocesan wide basis. We had an opportunity when Father Tejero was made Director to send him all our literature so that he could use it as he saw fit or any literature that he wished to publish. It is my hope, at a not too distant date, to visit the Islands to see just how the Society works in that far away place. If my visit is as interesting as was the one I made to the Hawaiian Islands, while I shall do a lot of work, I know that I shall be paid in the pleasure that I receive through that visit.



Members of the San Francisco Motorcycle Club park cycles at St. Patrick's Church steps before assisting



at their third annual Mass and blessing for the bikes and the medals of Blessed Mother distributed to riders.



A group of motorcyclists, more than 100 strong, help disclaim reputation for wildness and irresponsibility.

True motorcycle fans, they request the blessing of God upon themselves and upon their bikes in San Francisco.

The Blessing of the Motorcycles



Father Leo Powleson, although admitting his fear of riding a motorcycle, originated custom of bless-



ing motorcycles in 1952. Above, he imparts blessing on junior sized scooter, to little Billy Morrisette.



After conclusion of Mass, motorbikes roar into the parish schoolyard, where the individual blessings are



imparted. The spiritual helps having been given, physical needs are then cared for at a happy breakfast.

Classify Your Holy Name Manpower

by Louis C. Fink

**Hidden talents remain hidden if there is
no effort made to disclose them.**

ONE OF THE REASONS that America was able to fight a global war in 1941-1945 with a "civilian" army was that army's classification system. This may seem like an exaggeration to many men who felt that their talents were wasted, and that they wound up in the wrong branch of service. Maybe there were mistakes in putting manpower to use, but the mistakes were made by men and not by the system or the machines that made it possible.

It worked this way, in case you are one of the few who never heard about it. Upon induction, each man was classified according to his talents. On an IBM punch card, every ability of the soldier that might be useful in war was indicated with a small "V" cut in the edge of a card. Either mechanically or manually, the cards could be sorted.

In a matter of seconds, the personnel officer could pick out the men who spoke Italian or Japanese, the men who drove cars, the men with any knowledge of medicine, and so on. In an emergency, this sort of system was invaluable. Maybe not every man had his talents used the way he wanted; sometimes there were too many financial experts, too many bookkeepers—and not enough cooks or riflemen.

But the system still proved its worth and it has a lesson for Holy Name Societies everywhere. What talent do you have in your Society? How many

men do you have whose business experience or hobby is just what you need to build a stronger organization? If you had some sort of simple system, you could put all that talent to work for the greater glory of God.

If Holy Name Societies should adopt a classification system they would only be doing what industrial firms have learned to do. When I came back from 48 months in uniform, I was surprised one day to get a call from the personnel office of my employer. Did I still know the Spanish I had learned at school? Could I read it well enough to translate a few letters?

Certainly I could, but how did Personnel remember that I once learned Spanish? After all, I had been employed a long time ago. It turned out that during the war my company had put in a system, too. Capabilities of their employees were punched out on cards; when an emergency came, they had the answer in minutes. In this case, our Spanish translator was sick and some letters had to be translated quickly. I can't say that I did the job quickly, or that my Spanish was very good, but the job was done. Thanks to a system.

Modern employers in New York and other cities go even farther. They know where their employees live (when snow blocks a railroad, they know who is likely to be off the job.) They know how long each employee has been on the staff: anniversaries

are celebrated, and salaries reviewed at the right time. They know what departments a man has worked in before, so he can help out there again in case of a sudden shortage.

If big employers can use such methods, why not the Holy Name Society? Oh, I know that we can't afford IBM machines, nor can we pry into the personal affairs of our members. But why can't we have a simple little record of what our men are able to do, so that we can use their particular talents when the time comes.

All right, let's be specific. You're to have a Communion Breakfast and the man who has cooked all these years is called out of town. Is there anybody else with any experience at all as a cook? You're having a card party and you need some posters. Is there anybody at all who can paint posters, or have them done? It's time to re-elect officers. How many men have the experience to fit them for, say, the job of secretary or treasurer?

BEFORE you think I'm going too far and being unrealistic, let me explain what I am proposing. I suggest merely that each member of your Society answer a brief questionnaire about himself. The information might be about like this:

Name Address

Business or Profession

Hobbies

ALL OF TIME

If this one day were all the days that have been promised me;

If this were all of life on earth that I shall ever see,

If this one day were all the joy that I can make my own,

And all the hopes and all the pains, and sorrows to be known;

If this one day was given me, and there could be no more,

And all the future blotted out, and all that went before—

Then I might grieve as shadows fall, to think how very soon

The night descends and shadows shroud the things I loved at noon.

But there are pleasures to recall and bliss unknown and new,

God gives the weeks, the months, the years, the work for me to do.

—L. M. THORNTON

Check the following if you can do them reasonably well:

Type.... Keep books.... Cook....

Sing.... Dance.... Entertain....

Have you had any public speaking experience?

Have you had any experience at youth leadership?

Have you had training in religion beyond high school?

It might not be impossible to get such a questionnaire once a year. Naturally, if a man objected to it, the matter would be dropped. But think of all the information you might collect! You'd learn of the painters and carpenters in your midst. (In Rutherford, New Jersey, Holy Name men painted the convent.) You'd learn of candidates for office in the Society. You'd learn about possible speakers. Almost any man can talk about his hobby for twenty minutes, for example.

Aside from such possibilities, there is one that is even more important. It goes back to the building up of the strength of your Society. Every member likes to feel needed, to be appreciated. The best way to accomplish that is to give him a job—put him on a committee—where he can do the things he does best. But hardly anybody volunteers. And it's like pulling

teeth to get people to disclose their talents in a public meeting. They're afraid it might sound like bragging, or they may sincerely believe that there is some one present who is better qualified.

With the questionnaire method, you catch them off guard, so to speak. Men list their abilities casually, because they think they will never be called on. Then, when the new president takes office, he gets out the blanks and uses them.

Instead of casting around for a publicity committee, he riffles through the cards and looks for advertising men, for newspaper men. He picks three or four or more, if he can find them, and asks them to serve. Since publicity is their life-work, they'll find it hard to say they're not suited for the appointment.

When it comes to putting on the minstrel show, those "entertainment" columns may turn up a world of information. You'll still need auditions, but at least you'll have a place to start.

The smart thing to do, of course, is to appoint lots of committees. A committee to help the Boy Scouts; a committee to visit the sick; a committee to audit the books; a committee for programs, including some inspirational and religious programs; a breakfast committee.

A frequent complaint is that the

officers run the society and consult no one. Here's a chance to appoint dozens of men to working committees. Some of them fall down on you and produce nothing, but they'll have been asked. They won't criticize workers so loudly if they don't work themselves.

STILL another feature I like about this system is the possibilities it offers newcomers. Instead of letting a man sit idly by after he comes to your first meeting, you give him a questionnaire. When he has filled it out, you look high and low for a job for him to do. That will make him feel wanted and appreciated right away—and that's a very real human need, believe me! In a few weeks, you'll learn more about the man than you would in years without any system. If he's a stranger, you can even put him in touch with men in his own line of work, or with those who have the same interest in hobbies. That can mean a lot to newcomers.

It is quite common in civil and luncheon clubs to introduce new members by giving a little biographical sketch of them. That makes them feel at home, and provides older members with material for conversation. Holy Name Societies might well adopt that practice. There is no telling how many new members never return to meetings because their reception at the first session seemed to be so cold.

You could get the new men to fill out the questionnaire by telling them you wanted it for an introduction. I don't think the moral theologians would object if you then used the information for purposes of strengthening the Society.

The point is not really how you get the data. The important thing is to compile information about your members. When you have the facts, ways and means will present themselves to use those hidden talents. You'll never really know what you have to work with until you start digging.

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by Charles B. Quirk, O.P.

IN THE PERSPECTIVE of history the summer of 1954 may well be considered one of the most significant periods in the development of American industrial relations. For the most part the impact of these current events falls chiefly upon the structure of organized labor. But the long run effect of each, undoubtedly, will be felt in managerial circles and certainly in the U. S. economy as a whole. In the order of their importance the passage of the 17th "right to work" state law; the revelations of extensive rackets in the administration of union welfare funds; and the Studebaker "wage case" have implications that go far beyond the immediate issues involved in each.

Number Seventeen

Words are intended to convey the truth of the concepts they represent. Unfortunately, however, no area of human activity is more susceptible to terms with double meaning than that of American industrial relations. The phrase "right to work" expresses the inherent prerogative of every citizen. Nobody would question either the grammatical correctness of the words themselves or the validity of the concept which they express in ordinary parlance. Place this simple phrase in the context of our contemporary labor legislation, however, and the words assume quite a different meaning. As a matter of fact, this term "right to work" appears now in the labor legislation of seventeen states of the union. And in those states it becomes the

legal device to frustrate unionism rather than to protect an obvious human right.

Passage of all the social legislation that is now accepted as right and good was made possible on a national scale by an appeal to the constitutional jurisdiction of the federal government over interstate commerce. Until the late Thirties every attempt to insure basic insurance of any form of economic insecurity for the masses of the American people founded on the constitutional shoals of either the Fifth or the Fourteenth Amendments. Repeated efforts at providing minimum wages and maximum hours, insuring collective bargaining rights for American workers or making possible some form of mandatory aid for the handicapped and aged, at either the state or federal levels, were judged as unconstitutional by the United States Supreme Court. The grounds for invalidation were always the same—alleged violation of either the Fifth or the Fourteenth Amendment. In 1937, however, the court reversed its traditional position—in validating the National Labor Relations Act—and found that since strikes over "the right to organize" obstructed the flow of commerce between states, the federal government could make collective bargaining compulsory for all industries engaged in interstate commerce. Subsequently, the National Labor Relations Board, in its interpretation of the disputed cases submitted to it, tended to consider most American industries as engaged in interstate com-

merce and therefore subject to the federal law. Furthermore, in those grey areas where federal and state laws seemed to conflict, both the N.L.R.B. and the Supreme Court assumed that the federal legislation took precedence over any contrary state laws.

The immediate effect of the acceptance of the government's position in the Supreme Court's 1937 decision was to pave the way for the validation of the Social Security Act and the Fair Labor Standards Act. That these three laws had to be *national* in scope in to insure their economic objectives was clearly evident to both management and labor. To legislate that employers must bargain collectively with their workers, observe minimum wage and maximum hours statutes and pay taxes for both old age and unemployment claims in one state, while a neighboring state had no such laws, was to place some employers at a *terrific competitive disadvantage*. Wage costs would be so much out of line that employers in states where social legislation was mandatory would be forced out of the market.

For ten years, both in fact and in theory, the priority of federal social legislation over contrary state legislation was upheld by the courts of the land. Then in 1947 the Labor-Management Act drastically amended the original Wagner Act. Among other things the Taft-Hartley Act stated that when a state had legislated—or would legislate—stricter regulations of union organizational activities *these laws would*

take precedence over the Federal legislation. The federal law forbade the closed shop but permitted unions to bargain for the union shop. Many states already prohibited the union shop but were unable to enforce the law effectively because of the prevailing legal interpretations. Upon passage of the Taft-Hartley Act these "union busting" laws took effect immediately and other states literally rushed through similar legislation. In July, 1954, Louisiana became the seventeenth state to outlaw the union shop.

Apart from the larger moral considerations of the issue, the trend toward "right to work" state laws can be disastrous not only for unions but also for the economies of whole regions of the nation. It is no coincidence that this type of legislation has been adopted by practically every state south of the Mason Dixon Line. The South is making a determined—and sometimes unscrupulous—bid for industries that have traditionally operated in the North. Currently, few of these Southern states have social legislation comparable to the Northern states. This means, of course, that federal and state taxes are much lower in the South. Together with the prohibition of the union closed shops this fact gives Southern states an immense cost advantage in the nation's competitive markets. It would seem, then, that unless the "right to work" trend is reversed in the near future, unions and the national economy must face some pretty tragic consequences.

Rackets in The Unions

A popular television show is entitled "You Asked for It." This summer the documented revelations of the flagrant misuse of union welfare funds by some union officials prompts us to use that phrase, "you asked for it," as an appropriate reaction to these disclosures. Those of us who have spent a good many years in study of—and contact with—the American labor movement know the vast majority of union leaders to be men of high in-

tegrity. They are honest, hardworking, courageous men dedicated to the tasks of administering the nation's unions. Few of them are paid salaries commensurate with the job they do for their constituents. Most of them have abilities that are continually sought by management. But we are completely aware, also, that there are few union leaders who are—and have been—real racketeers. Only their cleverness and the absence of legal proof against them have prevented us, personally, from cooperating in the pleasant task of putting them behind bars in the nearest jail.

Because it is the common practice of anti-unionist groups to stigmatize the basic principle of unionism as a technique for racketeering, headline stories of alleged abuses in organized labor can usually be taken with a large grain of salt. The current exposé of pilfered welfare funds, however, is based upon solid fact. Perhaps it was inevitable that the administration of such large funds would challenge the ingenuity of men who have long since ceased to be real labor leaders and have become arbitrary dictators over helpless local memberships. For it is here in the locals of some national unions that the great abuses have been uncovered. In not one single instance have the nationals themselves been involved in this malpractice. Current Congressional investigations, rather, center around regional union funds administered by local and district union officers.

Welfare funds, largely the accumulation of money contributed to unions by management under terms of collective bargaining contracts and used by unions for health and general welfare programs, are frequently placed with insurance companies. Some union trustees of the funds have entered into collusion with newcomers in the insurance field. Others have formed their own insurance companies. And still others have paid themselves and their friends exorbitant fees for the services they perform. The net result

of all this has been the channeling of thousands of dollars of union funds into the pockets of the men whose union colleagues have entrusted them with the equitable disposal of legitimately acquired union finances.

It can be argued that this criminal dishonesty merely follows the pattern of the historical abuses of American business corporations. But that does not make it right. Nor does it absolve union leadership at the national level from taking drastic and radical action. Fortunately, Mr. George Meaney of the A. F. of L., and his executive council, have urged all A. F. of L. international unions to actually police the administration of funds now in the hands of their locals. This, of course, is as far as the A. F. of L. can go in the matter. It has no financial jurisdiction over its nationals and internationals. Dr. David Dubinsky, president of the powerful Ladies Garment Workers, takes the stand, however, that Congress should legislate safeguards against future abuses. He does so with the conviction that unless a reasonable law can be passed, the whole mess, *restricted as it now is to a few unions*, could be employed as a pretext for more stringent labor laws. We are inclined to agree with Mr. Dubinsky. There is just too much money around some union headquarters to tempt little men with enormous acquisitive instincts.

The Studebaker Wage Case

The basic Marxian concept of class warfare—the inevitable and, ultimately, cataclysmic destruction of the capitalists—has never colored the mentality of American organized labor. As a matter of fact, the average American workman is a staunch capitalist himself. However, the official line of the labor press constantly represents the employer in the role of obstructor of full justice for the worker. Since the labor press, like that of management, is a propaganda press, its principal objective is to slant the news—to be "agin the boss" on general principles. Sometimes, of course, this position is

justified by a specific situation. But sometimes—and the occasions are becoming more frequent—it is obviously wrong. Union members, however, have been so conditioned to accepting the thesis that management is always wrong that labor leadership often finds it extremely difficult to convince its membership that, in a particular case, management might just possibly be right. The action of the labor force of the Studebaker Corporation, at South Bend, Indiana, late in the summer, is an excellent example of just this sort of thing.

The difficulties of the company were presented to the public in these words, "Studebaker cannot compete successfully with Ford, Chrysler, and General Motors without a labor agreement which makes possible costs reasonably competitive with those of these major producers." It claimed that the average wage of a Studebaker production worker was \$2.39 per hour while the same wage paid to Studebaker's major competitors was \$2.03 per hour. It asked the Studebaker local of the United Auto Workers-C.I.O. to accept wage cuts ranging from 10% to 15% in order to bring its cost into line with those of other automobile producers. Because industrial relations at Studebaker have traditionally been peaceful—and almost uniquely marked by mutual cooperation—union leaders accepted the company's position and brought the proposal back to their membership for approval. Despite the urging of its leaders, at first the local overwhelmingly rejected the company's plea for cooperation. Shortly after this rejection Studebaker announced that unless it received some help from the union it would be forced to terminate its contract with the union and, possibly, abandon its South Bend plant. Finally, good sense prevailed and the workers at a later voting offered the company a helping hand.

While it is true that the personnel at Studebaker's Indiana plant has been reduced from 23,000 to 11,000 and employed workers have been working

only four days out of each two weeks, it is true that this situation was principally ascribable to the general cutbacks in automobile manufacture. In an effort to cushion the effect of these cutbacks Studebaker has been selling cars at below cost, suffering an \$8,825,000 net loss since the beginning of January, 1954.

Over the years, we have used this column to condemn the social irresponsibility that is basic to the arbitrary and immoral abandonment of a regional area by certain American industries. We have defended the position of labor in these situations because the merits of their case were clearly indisputable. We have in mind, of course, the migration of the textile

immigration from New England, as a notable instance of social injustice. The Studebaker case, however, in our opinion at least, almost showed labor at its worst.

Studebaker wants to stay in South Bend while providing employment for thousands of its citizens. But it claims it needs help and all evidence points to the legitimacy of its contention. There is no attempt to break a union or to permanently reduce the earning power of its workers. This is a temporary situation and demands somewhat painful remedial action. It seems a clear opportunity for U.A.W.—C.I.O. to prove that the benefits of American industrial relations do not operate down a one-way street.

Action On The Parish Front

(Continued from page 15.)

Past Officers' Month

Another program suggestion for October is a recognition of all past officers of the Society. Individual letters of invitation should be mailed to all past officers of the Society to attend the October Communion Mass and meeting as guests of honor. They have served the Society well in the past and should not become the forgotten men of yesterday.

Reserve a place of honor for them in church and at the meeting as well. Present them to the meeting indicating the office they have held in the past and their years of service as an officer. You know, of course, that past president emblem-buttons are available at Holy Name Headquarters, some very inexpensive and some in 14-kt. gold.

Communion Intention

The Communion Intention for the month of October is "The Conversion of Russia." Ask your membership to remember in their prayers at Holy Communion this special intention. Carry this message in your bulletin and mailed notices.

Monthly Meeting

It is well to remember that the monthly meeting of the Society is an important

item in successful Holy Name work. Every organization has a certain amount of business in connection with its work. This business must be transacted in such a manner that the membership realizes they are part and parcel of the organization and its program. There is no other way to keep your membership actively interested in the work of the Society. The regular routine business can be coupled with an educational feature and an entertainment feature so that a well rounded program is always in store for those who attend. Remember, however, that a good meeting does not occur by chance. It has to be well planned in advance by the officers and committee chairmen.

In Holy Name work two types of meetings are available. The monthly breakfast meeting conducted on the Holy Name Communion Sunday immediately after Mass is by far the most successful. The other possibility is the monthly evening meeting conducted on some week-day evening following Holy Name Sunday. It is important to realize that meetings must be conducted on a regular schedule, either every second Sunday, Monday, or Tuesday as the case may be, each month.

Realization
Information
Cooperation



The Belleville Blueprint For Decent Literature

by Paul J. McGeady

ON March 29, 1954, Senator Robert C. Hendrickson, Chairman of The Senate Investigating Committee on Juvenile Delinquency, after a preliminary survey, announced, "Nationwide traffic in 'filthy and perverted' films and books aimed at the teen-age market has become big business with an intake of \$300,000,000 a year." The Senator further stated that "Present Federal and State Laws are totally inadequate to cope with the problem." Mickey Spillane, whose pocket-books ("I, The Jury" etc.) appear on the prohibited list of The National Organization for Decent Literature, recently boast on the Edward R. Murrow show that sales of his publications had passed the forty million mark. The works of this author are considered so objectionable that they were recently specifically banned for overseas distribution by the United States Army. They can still, nevertheless, be purchased by any child at your corner book-store with the objectionable material emphasized by being set in different size print from the main text.

It is obviously not necessary to convince any observant Holy Name men that indecent literature has reached a flood tide on our newstands. But it is apparently necessary to convince them that they can do something about the situation. On all sides, even among leaders in Catholic thought and action, we

find a laissez-faire, do-nothing attitude in the mistaken, defeatist belief that indecent literature is here to stay and that there is nothing anyone can do to stem the tide. Father Keller, of Christopher fame, has often said. "It is better to light one candle than to curse the darkness." This article is designed to help light that candle in your parish, to show that something can be done and how to do it.

In Belleville, New Jersey, St. Peter's

Here is how your Holy Name Society can organize a successful decent literature committee in your parish.

Holy Name Society, inspired by the good example of Walter F. Loehfelm and his Committee of Our Lady Help of Christians Parish in Brooklyn, New York, as reported by Mr. Frederick Maffry in the April, 1953, edition of THE HOLY NAME JOURNAL, decided that they would "light a candle" at least in their own town. Their success has been so remarkable and widely known throughout Northern New Jersey that their technique and methods are described here in the hope that other Holy Name Societies may have the bene-

fit of a good blueprint—a plan for action.

In September, 1953, St. Peter's organized a group of ten men into a Decent Literature Committee. A young lawyer, Edward J. Fitzgerald, was chosen as chairman. The committee received the full support and cooperation of the Society's spiritual director, Father John Wightman. An invitation was extended to Mr. Loehfelm to explain the operation of his committee in Brooklyn.

Out of these preliminary discussions, a battle plan was formed and The Belleville Blueprint was born. The essential steps in that design are as follows:

- 1) Formation of a Committee.
- 2) Contact with The National Organization for Decent Literature (see April, 1953, HOLY NAME JOURNAL) c/o "Our Sunday Visitor," Huntington, Indiana, Attention of Mr. F. A. Fink, Managing Editor. Request copies of "Publications Disapproved" (Pocket-books, Magazines and Comics listed and prepared monthly by The Chicago Archdiocesan Council of Catholic Women) at 1c per copy in quantity. You can also ask for one or more copies of The Manual of The National Organization for Decent Literature.
- 3) A survey of the number and location of newsdealers, drugstores and book-shops in the parish dealing in pocketbooks, magazines and comics.

4) Preparing and printing of sufficient copies of a "Certificate of Cooperation" to be awarded to cooperating newsdealers and vendors. These should be printed in several colors, one color for each month, be gummed on the face and allow for the signature or stamp of the Chairman of The Committee.

5) A preliminary letter mailed to all newsdealers and vendors explaining the purpose, intention and function of the Committee. This letter requests cooperation in not selling or displaying for sale any of the publications listed in an enclosed copy of the current "Publications Disapproved." The letter also advises the dealers that their agreement will result in the award of a "certificate of cooperation." They should also be notified that a delegation from the Committee intends to call for an answer.

6) A visit by the chairman, and members of the Committee to every newsdealer and vendor in the parish to secure a reply. This activity should be accompanied by newspaper publicity and a picture of the committee printed in the papers if possible. Those newsdealers and vendors who indicate that they will support the plan should be awarded the gummed "Certificate of Cooperation" with the recommendation that the same be prominently displayed in the window.

7) Announcements from the altar at Sunday Mass asking parishioners to patronize only those dealers displaying a "Certificate of Cooperation," notifying them of the certificate color for the month and requesting them to ask to see the certificate before making a purchase where the same is not prominently displayed.

8) Seeking support of the Committee at meetings of parish organizations. Your Holy Name men can enlist the support of Rosary Society, Knights of Columbus, Catholic Daughters, Cana Groups and Parish Social Societies.

9) Requesting children of Grammar, Sunday School, High School of Religion and the C.Y.O. to look for or ask for the certificate at newsdealers and candy stores displaying magazines and comics.

10) Seeking resolutions of support from non-parish organizations by requesting permission for members of the Committee to appear at meetings and explain the purpose and function of the Committee. (e.g. American Legion, Veterans of Foreign Wars, Amvets, Lions, Eagles, Elks, etc.)

11) Constructing and posting a large sign in the vestibule of the Church as a "Roll of Honor" on which is inscribed in large letters the names and addresses of cooperating vendors. Calling attention to the same from the pulpit.

12) Seeking a Local Ordinance prohibiting the sale or offering for sale of indecent or immoral literature, or else seeking an increase in the penalty in local laws already in existence.

13) Dividing and assigning of specified newsdealers and vendors to various members of the Committee for follow-up inspection and monthly delivery of the "Certificate of Cooperation" with instructions to remind dealers that it is their obligation to screen their own literature by checking the same against the list supplied before putting it on their shelves.

14) After cooperation is insured, the preparation of a letter to the distributors for the signature of the dealers requesting the distributors not to send any literature appearing on the "Publications Disapproved" list of The National Organization for Decent Literature, enclosing with such letter a copy of the current list.

15) A telephone or personal contact by the chairman of the Committee requesting the cooperation of the distributors.

BY CLOSE ADHERENCE to the above plan and aided by an energetic committee, St. Peter's was able to literally "clean the trash off the shelves." Indecent literature is no longer a serious problem in the town of Belleville or the parish of St. Peter's. It has now been reduced to a trickle by the active cooperation of more than 90% of the dealers and the support of the parishioners. It is expected that the pressure of public

opinion will soon guarantee complete success.

It would be a serious mistake to imply that this result was obtained without a struggle. It was not. The members of the Committee and the spiritual director of the Holy Name Society were attacked as "censors" in the public press on more than one occasion. The Committee came back in print to deny the allegation that they were imposing an unwarranted restriction on the freedom of the press by pointing out that the N.O.D.L. lists as prohibited publications only those that fall into the following categories:

- 1) Publications glorifying crime or the criminal.
- 2) Predominantly sexy material.
- 3) Features illicit love.
- 4) Carries illustrations indecent or suggestive.
- 5) Carries disreputable advertising.

As to the effectiveness of the Belleville Plan, it is interesting to note that the largest newsdealer in the town was one of the early hold-outs. After he realized that the Committee meant business and that the people of the parish intended to stand behind them, he sent a note of surrender to the Committee asking that a representative be sent to check his publications and remove all literature deemed objectionable by the Committee.

The one clinching argument that any member of a Decent Literature Committee can use against those who insist that there is freedom to publish such filth both in print and in picture is to ask such persons if they would have any objection to their teen-age children listening to a program where such words were used or where such illustrations and pictures were viewed on television. They cannot justify such a double standard.

The Belleville Plan, it is hoped, will be considered for adoption by Holy Name Societies throughout the country where decent literature committees do not now exist. Here are your tools. Here is your plan. Will you take up the challenge? Will you light a candle—or curse the darkness?

THE MODERN VATICAN

by Stephen Murray

THE VATICAN would be nothing more than an ancient relic, similar to the Tower of London, a museum featuring the culture of the past, a place of ghosts and memories—if it were only a secular institution.

Instead the Vatican today, after nearly 1500 years of recorded history, is a veritable hub of the universe, the greatest force for good in our day. Even those who are not members of the Church and many who do not believe in orthodox religion at all, look to the Vatican for guidance on moral, economical, philosophical and spiritual matters. 350,000,000 citizens of the world call it the "Capital" of the religious world.

The Vatican can be attacked, but it definitely cannot be ignored. Its influence reaches to every corner of the globe. It has no mode of martial defense, no army and no navy and is defended only by a handful of Swiss guards and the bright swords of the angels. Vatican City is the smallest nation in the world, a dynamo of activity condensed within 108 acres in the half circle behind St. Peter's Church.

Although it was founded nearly 1500 years ago when Pope Symmachus, who reigned from 498 to 514, erected his Episcopos on the spot where he believed St. Peter was buried, a belief which modern archaeologists have vindicated within the past several years, the Vatican has kept pace with modern progress

from that day to this. It is the most "perpetually-occupied" royal house in the world, never having been without a ruling Pontiff for a longer period than it takes to elect a new Pope after an old one has died.

No medium of modern progress has been overlooked at the Vatican, yet no modern innovation has in any essential way altered the cherished traditions of the past proving beyond the shadow of a doubt that the Catholic Church is a "living Church," "the" church of God for every age and in every land, with its roots firmly entrenched in Rome. The past and the present join hands to forge into the future.

Realism plays a vital role in the modern Vatican, while every medium provided by God through the genius of man is utilized to further the kingdom of God upon earth. The Vatican has its own powerful radio for the Papal voice to reach around the world, to disseminate truth in areas where truth is only a memory. The Vatican has its own newspaper, *The Osservatore Romano*, to expound new ideas, to assay those offered by other sources, to condemn those which are intrinsically evil, and to defend the Church and the Pontiff against attack.

SO VIGILANT is the modern Vatican to preserve the rich literary and scholarly

heritage of the past, while encouraging literature of the present, that the most advanced methods of micro-filming have been utilized to reproduce in miniature and on more lasting materials, the scripts from the priceless volumes which have been preserved for many centuries in the Vatican Library. The films from the world's largest and most complete library are being preserved in St. Louis University, St. Louis, Mo. This precaution in some ways duplicates the action taken by the Vatican when Gutenberg invented the printing press. One was quickly acquired and set to work to reproduce in print the old manuscripts written by hand on various materials, vellum, canvas and paper, to be thus preserved for posterity.

The history of the Vatican is replete with such tales of how the Popes and Vatican personnel kept the Vatican abreast of modern times through the centuries. In our own day the Vatican has undergone a veritable transformation as one modern device after another found its way into the hallowed walls of Vatican City.

A big, new organ has been installed in St. Peter's, an instrument with 2500 pipes and 40 stops. It will play the sacred music of all ages. History was made at the Vatican when the American-invented electronic 'carillon' bells donated to the North American College of Rome by Cardinal Francis Spellman, rang out for the first time to join their melodious tones with the bells of Rome, bells cast in the tenth century, in the twelfth and seventeenth.

Because so much of the Vatican's world-wide business is conducted by telephone these days, Pope Pius XII has had a new automatic switchboard installed, doubling the capacity from 500 to 1000 lines. Only about 100 of these lines are reserved for the Holy Father, the others are needed almost constantly by various Vatican departments, religious orders with headquarters in Rome and by the embassies and legations of the 42 nations which maintain representatives at the Holy See.

A medical insurance plan for Vatican

employees has been worked out in order to "apply concretely the norms of social justice taught by the Church."

Representatives of the Holy See attended the recent meeting of the International Society of Soil Science held in Dublin, Eire. The science of soil can exert a profound effect on the lives of men on all continents, therefore the subject is of great importance to the modern Vatican, which is concerned for man's economical welfare as well as for his spiritual.

The Vatican fosters its own Academy of Science with some of the greatest scientists in the world holding membership. There is a modern observatory at the Pope's summer residence, Castelgandolfo, where photography of the stars is a major activity. There are more than 10,000 such pictures on file. The Papal Observatory was established by Pope Gregory XIII in 1582. Ever since, the most modern of equipment has been acquired to add to the knowledge of man.

THE fields of the Papal summer villa are now cultivated by an American-made tractor, the gift to the Holy Father made by the U.S. delegation to the first International Rural Life Congress held in Vatican City. A plow, a mower and a disk harrow were "thrown in" by the Ferguson company, from whom the tractor was purchased.

When collecting stamps became a hobby, the Vatican joined whole heartedly in the fun and for the past century has issued stamps periodically, much to the delight of stamp collectors. Perhaps the most important of them was the stamp issued 102 years ago, bearing the symbol of the keys of authority surmounted by the Pontifical tiara.

While Vatican authorities above the basement levels have been busily engaged in defending the Faith, guiding the Church through these perilous times, interpreting events, defending the helpless and down-trodden,—below the earth level, for the past several years, a crew of world-eminent archaeologists have been busy uncovering the past by the use of the most scientific instruments

and methods. The tomb of St. Peter has been found and authenticated, while a volume of material has been provided the Holy Father outlining the discoveries made in the ancient soil under the Vatican where so many Christian martyrs gave their lives in love of God, proving that Rome is indeed the center of Christendom in the West.

MOVIE cameras are utilized by the modern Vatican, of course. The treasures and traditions of the Vatican, the story of Rome, the Vatican and the Popes have been made available to American motion picture industry for reproduction in technicolor. Twenty minute "featurettes" have been produced, including "St. Peter's Excavations," showing the archaeological expeditions at work under the Catacombs; "Mosaics—Pictures for Eternity," a color film of the 5000-year-old craft; "The Borghese Gallery," a conducted tour of the world famous Vatican Art Museum; and "Propagation of the Faith," showing the Vatican at work.

Samuel Bronston, the producer, and his crew worked for 22 months on the project. With Papal permission they filmed the private and public apartments of the Holy Father and other places to which only the highest Vatican officials are permitted entry. The Vatican has nothing to hide, and its many places of interest have now been recorded on film.

The Holy Father has his own television set and without doubt there are probably plans being studied or perhaps drafted for eventually adding a television department to the Vatican Radio, which has a wide range of coverage across continental Europe, and beyond, north, south, east and west. The Vatican Radio reaches behind the Iron Curtain. This is obvious from the frantic attempts to jam the airways and prevent the Voice of Truth from reaching the enslaved people of the Soviets.

Paradoxically, while the Communist officials make every effort to keep the people from hearing the Vatican Radio, three copies of the Vatican newspaper *Osservatore Romano* have been deliv-

ered to the Kremlin every day for years. This daily also goes to other capitals of the world, including Washington, D.C.

The modern Vatican overlooks no social trend. While favoring in principle the World Movement for Federal Government, and a United Europe, the Vatican has been careful to place moral limits on both movements and to warn against the dangers which could emanate unless precautions are taken for the guarding of man's freedom, and of his spiritual needs.

THE VATICAN is not afraid of new ideas but it exercises vigilance to see that those which are good are promoted and those which are dangerous rejected by thinking men and women. Through Archbishop Amleto Cicognani, Apostolic delegate to the United States, the Pope signed an international treaty at UN headquarters relating to the status of refugees. Not long ago a letter was read at UN headquarters giving the Pope's blessing and a token gift of \$2000 to the UN Technical Assistance program.

While the modern Vatican has adopted many material and scientific innovations which have in themselves made history, its most important contribution to a solution of modern problems, apart from the spiritual realm, is and has been the Papal charities, which are considerable. Pius XII has strained the limited financial resources of the Vatican to the limit in aiding the victims of war. Vatican ovens have turned out thousands of loaves of bread daily during emergencies, bread which the Holy Father personally helped to distribute.

The influence which the Holy Father wields on the world is a subject for another article. However from this brief resumé, a bird's-eye view of the modern Vatican can be obtained, proving that the Vatican is as old as yesterday, as modern as today, and equipped in every way to face tomorrow. The modern Vatican has but one purpose, to serve God and mankind. It is this dual purpose which has made it the greatest moral and spiritual force on this earth, yesterday, today, tomorrow.

The Old Fashioned Family Is The Best Family

by Edmond More

FOR CENTURIES the Church has been telling the world that the family is the basis of human wellbeing and any denigration of its functions leads to misery and unhappiness.

Today we see the full force of her wisdom. Never has the family been at a lower ebb. It almost seems as if some force has been at work to curtail the family, if not to extinguish it altogether. In Biblical times it was a virtue to have sons and daughters. Under the patriarchal system, children were an asset both spiritually and materially. A family's wealth was measured by its strength of numbers. A child was not considered a debit but a credit. It became a working partner in the comity of the family and as such it added its quota to the total substance. To use modern phraseology, the child was a unit in a going concern. There was no question of insurance policies when it fell ill or was otherwise disabled, even when through misfortune it was a drag on the economy. If anything, more affection was showered upon it, than upon the able bodied members.

Love induces love. The children, healthy or ailing, responded to the love of their family. The parents and grandparents were held in the greatest veneration and esteem. Each child realized its dependence upon its parents, until manhood was reached, and as the parents grew into old age the children considered it their duty, and indeed an honor, to love and cherish them until death. There was no ques-

tion of the aged being discarded or left to their own devices. They received as much attention and devotion as the contemporary children.

The Catholic Church sustained this high ideal. When the Apostles started on their task to teach all nations they carried with them the traditional Jewish concept of the dignity of family life. The fourth commandment was stressed with the same vigor as the other nine. Their success can be seen in the ultimate acceptance of their teaching by the whole of Europe. In spite of all the heresies and other drawbacks which the Church encountered in her march, the dignity of the family was still paramount and lasted until the nineteenth century, when the first real break occurred. In the last hundred years family life has been more completely transformed than during all the remainder of the Christian era. Only in countries like Spain, Italy and Ireland is there any considerable resemblance in Christian countries to the ancient patriarchal system.

LARGE FAMILIES have been displaced by small families. Any household with more than four children is looked upon, outside the Church, as old fashioned, ridiculous and a fitting subject for burlesque. Small-family advocates regard them as anti-social and burdensome and the parents as sinful, if you please! What a completely travesty of the truth. It is the race-suicidists who

are all these things. How do they square their theories with the complaints of many nations about the falling birthrates? These truncated families have not only shrunk in the number of persons, but also in the satisfactions a large family can normally give and in the functions any family has to perform. Whereas in the old days a family was a happy group, like an intimate social club, all working cooperatively for the wellbeing of its members and each member having its individual part to play in the scene, the one-child family is bereft of that loving atmosphere. It is often tragic for an only child to grow up through the years without the companionship of brothers and sisters. The whole love of its parents, which should be dispersed among other children, is concentrated on the one child, with a deleterious effect, for side by side with that intensity of devotion on the part of its parents, there is frequently jealousy and possessiveness, either overt or covert, which communicate themselves to the child.

Nobody is quite so quick as a child to realize the power this gives him, or her. In a very short time he is the master. When he knows his every whim and fancy will be satisfied, he often wields the whip with abandon. Is there anything so awful as a child that controls its parents? In a large family the parents have neither the time nor the inclination to foster a cult to any particular child. The other children, anyhow, would soon put an

end to that. If it should happen that one of the children is singled out for preferential treatment, it would not be long before he staggered to his parents begging them to spread their largesse, to spare him the penalties of favoritism. Families are great levellers and there is nothing like robust brothers and sisters to take the pride and conceit out of one of their number, or to prick the bubble of self importance. Children might deceive their brothers and sisters. Brethren are adept in knocking off the rough corners and polishing the stones of character.

It is curious, but almost invariable, that the fewer children there are to a marriage, the more it is subject to breakdown. Divorces are far more frequent in childless unions, or small families, than in large families. Disappointments, frustrations and bickerings seemingly have more time to develop when family obligations are reduced. The more time to spare, the more opportunity for recrimination. In former times, before the period of compulsory education, parents had plenty to do. In addition to providing food, clothing and shelter they had to educate their children, or else work hard to provide the means to have them educated. This function has almost ceased as a family obligation and its cessation has led to a weakening of the traditional all-embracing spirit of responsibility.

COMPULSORY EDUCATION is excellent, but it has its drawbacks. A child is now, for the greater part of its time, in the hands of somebody not a member of his family. The ideas he imbibes, even if good, are yet not the same ideas he would have were he educated in the bosom of his own family. There is not the same insistence on the dignity of his own parents and grandparents. He is often likely to return home and challenge their authority, not perhaps in a provocative manner, but still, challenging. What once would have been tantamount to

family treason, is now dismissed as a concession to modern ideas. But modern ideas are not always the best ideas. Baby sitters are modern, but are they good for the baby? Are they good even for the parents? In times of yore young parents did not desire to leave their children in alien hands. They were content to stay with their offspring and were far happier than

WHERE PITY GOES

Not to the stricken shall go pity,
For those who fall can rise again,
Fragrance beyond the summer's garden
Often strays from the bed of pain.

Not to the blind is pity needed
For out of the darkness can come light.
Groping fingers can open doorways
Firmly closed to the hand of might.

The strong and noble need no pity,
Nor the valiant heart in a sudden storm,
Not even the wanderer lost in winter
For there are fires to keep him warm.

Pity rather the petty coward
Locked in his self-made prison cell
Afraid of life and its challenging
 mountain,
Its rocking sea and racing swell.

—ANNE TANSEY

many who now leave their children for a bridge party or a dance hall. If they did go anywhere without their children, there were always left in the care of their own family, either grandparents, aunts, or the children's elder brothers or sisters. Not that we are against baby sitters as such. It is merely pointed out that they are an invitation to parents to delegate responsibility to someone foreign to the family tradition, and this is not always the best thing for the children,

or the parents. It is certainly derogatory to the adhesion of the family, for it develops the principle that the children are not so important to the parents and the parents not so important to the children.

One trouble nowadays is that children of each generation have a completely different education to that of their parents. Educational changes are so swift and the curricula so different that one might say the children's ideas are completely foreign to those of their own parents. The gap is too wide and before it can be bridged the parents have grown too old to assimilate the new order and the children too callous to worry about their progenitors. They are strangers in a way that would have been unthinkable in patriarchal days. And as strangers the children do not feel themselves obligated to love, cherish and support the old people in their aged days. The family spirit is diminishing almost to vanishing point.

Comcomitant with the break up of the family is the lessening of human dignity, from which it is a short step to the principle that man is of no personal value, but simply a cog in the wheel of the State. The task of Communism is thus rendered much easier. It accounts in a large measure for the rapid spread of that ideology. If you put no value on yourself, that is your value in the open market.

Fortunately for the world in general there is a light in the darkness. This light will never be quenched. It is the ray that will, in God's mercy, lead many wanderers back to the land of sanity and commonsense. While many around her are rushing precipitately to destruction, the Catholic Church still stands firm and uncompromising, still preaching the age-old dignity of man and the family, the love of children, the honor due to parents and the value of the human personality. She is still insisting on the observance of the fourth commandment with the same vigor as Peter and his brother apostles.

Portraits Of Catholic Americana

by Charles Grady

Missionaries, explorers, fighters, statesmen

—Catholic men have done much for America.

CATHOLICS have played a major role in the history of the United States, from the memorable day in 1492 when Christopher Columbus, a Franciscan Tertiary, landed on the island of San Salvador and established the Cross of Christ in the new and wonderful land.

America was bound by two oceans, one on the east and one on the west. To the north of the United States, with headquarters in Canada, French Catholic missionaries labored to introduce Christianity and establish the kingdom of God in the strange lands of their explorations. To the south, with headquarters in Mexico, Spanish Catholic missionaries did the same. The United States was veritably girded by the Cross.

Catholic men died for Christ in America centuries ago, the first Christian martyr in the United States being Fray Juan de Padilla, chaplain of the expeditionary force of explorer Francisco Coronado, who discovered Kansas in 1541. The Franciscan Padre worked as a missionary among the Indians and won a martyr's crown. A few years later Father Isaac Jogues and a score of Jesuits did the same.

Doubt was cast on Coronado's expedition into Kansas for many years, until 1886, when the sword of one of Coronado's men was unearthed from the prairies. It was inscribed with the name "Gallego" on one side and the initials "J.G." on the other. Juan Gallego was one of Coronado's officers. The Kansas State Historical Society treasures the ancient Spanish sword.

Less than 100 years after Coronado's expedition into Kansas, two ships, the

"Ark" and the "Dove," dropped anchor on St. Clement's Island in Chesapeake Bay. Their navigators named the new colony which the Catholic Calverts founded "Maryland," in honor of the Mother of God. There were three Jesuit priests with the pioneers, Father Andrew White, Father Altham and Father Gervase. In 1934 the U.S. Postoffice issued a stamp commemorating the 300th anniversary of the founding of Catholic Maryland.

A few years ago the Library of Congress acquired a rare scientific work of the seventeenth century entitled "El Corso Geografica" by Father Marco Vincenzo Coronelli, an Italian Franciscan, regarded as one of the greatest cartographers of all times. Twelve of the 180 double plate maps relate to America, as this continent was known in 1692. Commenting on the relic, *The Washington Star* declared that Father Coronelli was "a philosopher belonging, as Shakespeare did, to all ages because his talents and labors were devoted to the expansion of learning in the service of humanity."

DURING a trip to the United States the late Italian Premier, Alcide de Gasperi, remarked that his trip to this country by air had taken but two days whereas another native of his home city of Trent, Father Eusebio Kino, had taken two years to get here back in the 1600's. A book called "The Rim of Christendom," written by Herbert Eugene Bolton in 1936, reveals Father Kino's history as the amazing story of one of the world's

great men. Reviewers exclaimed this book to be "the biography of the most picturesque missionary pioneer of North America—astronomer, explorer, mission builder, rancher, cattle king, cartographer, historian and defender of the frontier." Father Kino explored more than 20,000 miles of U.S. territory making maps of the area in which he traveled. He was killed by rebel Indians in 1711.

Wisconsin had a Catholic church back in 1671. Father Claude Allouez, who built the chapel, offered the first Mass ever said in the north on the banks of the Oconto River on December 3, 1669.

A GLANCE back along a chronological table of events in Catholic history in the United States rewards one with facts like these: "1526, Dominican Friar says first Mass in Virginia . . . 1535, Franciscans arrive in California . . . 1549, Father Louis Cancer, O.P. becomes proto-martyr of Florida . . . 1565, St. Augustine, Florida, oldest city and parish in the United States, founded by Spanish Catholics . . . 1604, Catholic chapel built in Maine.

A CATHOLIC flew the first American flag that went to sea by ship. The captain was John Barry, an Irishman, and the ship which flew the flag was the "Lexington." Barry's was the first commission issued by the Marine committee of the Constitutional Congress on December 7, 1775. He was given command of the "Lexington," the first armed

cruiser of the Continental Navy.

A bust of Commodore Barry, often called the "Father of the United States Navy," was presented to the Naval Academy at Annapolis recently by a group of Irish Americans and was unveiled by the Irish Ambassador, John J. Hearne.

A booklet dated April 20, 1777, was discovered a few years ago by Father Irenaeus Hersche, O.F.M., college librarian of St. Bonaventure's College in Alleghany, N.Y., which related that a Franciscan, Rev. Francis L. Lotbiniere, received his official appointment as chaplain in the Armed Forces of the Revolutionary Army from the Continental Congress a few days after the signing of the Declaration of Independence. This would make a Catholic priest the first American Army chaplain.

Every year a festival and pageant reenacting the trek of the Spanish explorer, San Francisco Portola, is held in California. Paraders march along the route that became the Franciscan mission trail back in the 1700's. San Francisco's Chinese Catholics join in the march, giving a note of the universality of the Catholic Church and of the fusion of the races in the United States, all delighting in the glory of the Church and of the nation no matter from what portion of the world their own ancestors emanated.

While American Colonists were fighting for freedom in the east in 1776, they were aided by such patriots as the Polish Catholics, Casimir Pulaski and Thaddeus Kosciuszko, and by the Italian Catholic Filippo Mazzei, often called the "Ghost Writer of the American Revolution." From his writings Thomas Jefferson chose many of the ideas later incorporated into the Constitution of the United States.

Two Spanish Franciscan Fathers, Altanazio Dominguez and Silvester Velez de Escalante, were active in discovering the state of Utah. They preached Christianity to the Indians. Acknowledgment of the priests' achievements is made in the bronze group that forms the right wing of the "This Is the Place" monu-

ment erected by the Mormons to honor Brigham Young.

THE United States had its first Bishop in 1789 when the Most Rev. John Carroll was named Bishop of Baltimore and was assigned the task of establishing the Catholic Church firmly in the new land. The name of Carroll is an honorable and historic one in these United States. One Carroll, Charles of Carrollton, signed the Declaration of Independence. The Bishop also rendered valuable patriotic service to the United States during the Revolutionary War. With his brother Daniel, a member of both the Colonial and the Continental Congress and who was the second signer of the Constitution of the United States in 1787, Father Carroll accompanied Charles Carroll, Benjamin and Samuel Chase to Canada at the request of the Continental Congress. Their mission was to try and persuade Canada to join the Colonial attempt at freedom, or failing in that, to secure at least their pledge of neutrality during the conflict. They succeeded only in the latter endeavor to any great extent.

In 1931, the year before he died, Charles Carroll, then sole surviving signer of the Declaration of Independence, laid the cornerstone of a college that had been named in his honor. The school was to be built on a tract of 253 acres, known as the "Lot of Mary," which the great Catholic patriot had deeded over to the Sulpician Fathers of St. Mary's Seminary in Baltimore. It was to become an institution to prepare youths for entrance into the major seminary.

It was 17 years before the school was able to open, but today after more than 100 years, the records disclose that 2,830 priests are on its alumni rolls. Of this number 1,500 are working today in 41 states across the country. Three of these alumni became Cardinals, five Archbishops and 21 Bishops.

A portion of the Charles Carroll estate is also serving the Church in another capacity. The beautiful Franciscan Monastery and shrine which houses the Commissariat of the Holy Land stands

on ground owned by the Carroll family. Speaking of Washington, it might be mentioned that a direct descendant of Charles Carroll is married to Mr. Roger Putnam, Director of the Economic Stabilization Administration.

A CATHOLIC priest, the Rev. Charles Constantine Pise, was elected Chaplain of Congress in 1832. He is the only priest ever to have held that office in the United States. Father Pise was an eminent scholar, author and preacher. He was attached to St. Patrick's Church in Washington, D.C. at the time of his appointment by the U.S. Senate in the 22nd Congress. A native of Maryland, he labored as pastor of Charles Borromeo's parish, Brooklyn, later, and was a pioneer Catholic editor.

The co-founder and first vice-president of the University of Michigan, Father Gabriel Richard, was the first and only priest ever to sit in the U.S. Congress. He was the first delegate from the Michigan Territory back in the early 1800's.

One hundred years ago a group of Irish militia companies joined together as the "Fighting 69th" and from that day to this have served the nation conspicuously in every war since the Civil War. The regiment has been recognized as one of the most famous ever to have served in the American Army. Members of the 165th infantry, the famous "Fighting 69th," attended a Solemn Pontifical Mass in St. Patrick's Cathedral in New York City last October to celebrate the 100th anniversary of the military unit. Following the Mass, memorial services were held in Times Square at the statue of the late Father Francis Duffy, World War I regimental chaplain. Cardinal Francis Spellman joined in the ceremonies.

These swiftly drawn portraits of Catholic Americana give ample illustration of the value of the contributions which American Catholics have given to make this the greatest country on earth. By word, work, prayer, deed and example Catholics have done a major part in planning for, fighting for and preserving the ideals of America.

the current scene

frank j. ford

A Myth Exploded

Msgr. Matthew Smith, editor of *The Register*, notes that Thomas Jefferson is frequently represented as a fanatic who wished to keep religion and education in airtight separate compartments. "One would get the idea he was a complete secularist," says Msgr. Smith, "from some of the comments I have read about him. The fact is, however, that Jefferson believed in God, in Christian morality, and in natural rights springing from divine creation.

"Jefferson, President of the United States 1801-9, insisted that religion be included in the curriculum of the University of Virginia. He was instrumental in the founding of this institution, which was chartered in 1819. He wrote:

'It is not to be understood that instruction in religious opinion and duties was meant to be precluded by the public authorities, as indifferent to the interest of society. On the contrary, the relations which exist between man and his Maker, and the duties resulting from those relations, are the most interesting and important to every human being and the most incumbent on his study and investigation.'

In 1814, Jefferson proposed that public funds in Virginia be used for the training of clergymen, and when he was President be helped appropriate tax money for the support of military chaplains and also for the religious education of Indians. Further, when some Catholic sisters were anxious because they thought their property rights were likely to be disturbed, he wrote to them, addressing them as "Holy Sisters," assuring them of the protection of the federal government, and said:

'Whatever diversity of shade may appear in the religious opinions of our

fellow citizens, the charitable objects of your institution cannot be indifferent to any; and its furtherance of the wholesome purposes of society by training up its young members in the way they should go cannot fail to insure it the patronage of the government it is under. Be assured it will meet with all the protection my office can give it.'

Man Wants Out

From close and fairly constant observation over the years, it is the considered opinion of columnist Sydney J. Harris that nobody really likes cocktail parties—not even the people who like cocktails. "I have almost never had a good time at a cocktail party, whether on the giving or receiving end," sadly opines Harris. "The former role is too harried; and the latter too hectic. As a host, you have little time to talk with your guests; and as a guest you generally find no one worth talking to. This is because the cocktail party, unlike most other social occasions, is a kind of grab bag. In planning a dinner, or other celebration, you pick the people you like, want to be with, laugh with, to talk with, and to sing with.

"The cocktail party has become a social obligation, rather than a joyous gathering of congenial people. You suddenly realize that you owe invitations to 20 couples, few of whom you particularly care for, and none of whom have much in common with each other. It would be impossible to have them for dinner, and intolerably tedious to invite them for a full evening—and so the melancholy compromise of the cocktail party is arranged. They, poor devils, are just as uncomfortable as you are; and in order to conceal their discomfort, they drink too much, laugh too loudly, and

drift unhappily from group to group, looking for somebody who resembles themselves.

"Of all forms of self-imposed social torture," winds up Harris morosely, "the cocktail party is the most excruciating, interminable, uncompanionable, dysporic and dismal. Worse than all that, it keeps you from dinner until you're no longer hungry—and thus is an offense against the body as well as a betrayal of the mind."

Half of England

Charles Edison, former governor of New Jersey, said in an interview recently that he would like to see the British policy of appeasement put to an interesting test. He pointed out that the British policy, in Germany, Poland, Korea, and now in Indochina, is "to give away half of someone else's country every time Russia makes a move. Maybe," says he, "the next time Russia takes an aggressive step, we should get together with some of our friends and say: 'All right, let's give them half of England.'"

Nothing Comical About Them

An all-out attack on the sale and distribution of crime-horror books is under way in Chicago under the direction of Alfred J. Cilella, Chairman of the Chicago Youth Commission. After many months of close study of the comic-book situation, Mr. Cilella is convinced that there is no justification whatever for publishing the books except the millions of dollars of profit gained from the sales. "How great are these profits," says he, "may be estimated by the fact that 90,000,000 of these books are sold monthly here and throughout the United States.

"It is blood-money; nothing else. They are more responsible for juvenile delinquency than any other factor. The damage they have caused our children is incalculable. Such of them as have already run counter to the law and have been sent to correctional institutions have become stigmatized for life. Many of them undoubtedly no longer can be reformed because their minds have become indelibly impregnated with the lessons in fiendishness that these books teach. That more and more youngsters are turning to crimes of the most violent sort, committing unbelievable vandalism and otherwise ruining their young lives is proved by the steady and shocking increase in the number being arraigned in the Cook County Juvenile court and the juvenile courts across the country.

"Court authorities estimate that more than 400,000 youngsters will be brought to these courts during 1954. That will represent an increase of 33 per cent over the number of unfortunate kids adjudged delinquent last year. It is surprising how few parents know the kind of filth and worse that their children are reading. These books are the same size as the innocuous children's story books and their covers are printed in several colors. This has led parents into thinking their youngsters were merely reading entertaining comics. If they would now look at the *contents* of these crime-horror books they would be shocked and amazed."

This Makes Sense

Prof. Jerome G. Kerwin, political scientist at the University of Chicago, speaking on "Home, Church, and School Relations in the Religious Education of Children and Youth," has this to say on the controversial Church-State issue:

"There are unrealistic people who would define separation of Church and State as prohibiting the State from any concern at all for religion, a definition that is neither possible nor desirable in our environment. Instead, there will always be the supreme necessity for amicable co-operation between Church and State, so long as, in the United States particularly, religion assumes the im-

portance it does among the people. It is clear there can be no such thing as separation in a well-ordered society.

"If we relegate religion to the outer fringes of life, we deny ourselves the benefits religion can confer in the public domain and in the functioning of politics. The First Amendment to the Constitution, which guarantees freedom of religion, simply forbids the setting up of a State Church, granting special privileges to one group, and denying civil rights on the basis of religion.

"Six principles affect the relationship between Church and State: 1) The State cannot be the last word in man's life; 2) religion and political life cannot be cut apart; 3) co-operation between Church and State is essential; 4) moral law is supreme over temporal concerns; 5) religion must be taught and practiced; 6) there must be recognition of the dignity of the human person and the basic equality of men."

World Safe For What?

Make the world safe for democracy. Taking this famous slogan from World War I as his theme for a discourse on the sorry state of the world today, columnist H. I. Phillips acridly comments: "What did two world wars bring us? The atom bomb, jet propulsion, the \$18,500 basementless bungalow with expansion attic, the smallest glass of beer for the money on earth, and more electric iceboxes than any other dozen nations.

"We fought for a better world and got Panmunjom, the veto, the 15-cent cup of coffee, the sales tax, the \$1.75 haircut and the 75-cent shave. We blitzed the goosestep and got the Buzzards' Waltz. We licked the Kaiser and Hitler and got Malenkov, Molotov, Chou En-lai, General Mao, Ho Chin Whooziss, the 25-year itch and the large economy-sized headache. We knocked off Bill, Adolph, Benito and Hirohito and came up with the Kremlin world conspiracy, international hatreds and long-range jitters.

"We went to war for honor, decency and the four freedoms and we got glo-

bal spy hunts, flying saucers, the underwater fountain pen, the dollar shrimp cocktail, the five-dollar steak, the killer-diller tax bill, a fright-wig in every home, and 100 'shelter' arrows in every office building. All the world's a stage and the people merely nervous disorder cases thumbing noses at one another. It must be nice to have nothing to fear but man-eating sharks. The Four Horsemen now ride guided missiles. A head-hunting savage looks excusably baffled today when somebody tries to interest him in becoming civilized.

"Looking at this planet," gloomily ponders Phillips, "it is hard to tell whether it is a planet, a psychopathic case, an animal act, or a towing job. Things are safer in wasp nests. The other day a boy smacked a bear and the bear took to its heels, probably to take it up with the United Nations. Kids are attacking policemen. Our canary spits at the cat and sings, 'Throw 'Em Out McCloskey.' Civilization? Take it away! It got in under false pretenses."

What They Read

When the Holy Name Society of St. Vincent de Paul parish in Toledo, Ohio, initiated an investigation into its local "comic book" situation, the children themselves participated in the disclosures. It came out that most children had read in a three week period six to ten publications. One poor child reported having read 64 of the books. No wonder parents are worked up about the contents of these "comics."

Brain Sprain

The National Chiropractic association warns against "television squat," consisting in sitting cross legged on the floor and goggling at the box. It is feared that this posture may injure countless children by straining their ankles, knees and backs. The *Chicago Tribune*, however, senses an even more urgent danger. "As chiropractors find it impractical to knead the skull," remarks the *Tribune*, "they do not warn against the content on the screen. We suppose that after long exposure the usual recourse is to psychiatry."

A NEW LOOK AT MODERN SCHOOLING

(Continued from page 4.)

school," a high school in which these college needs would be anticipated, and in which at the same time students who were terminating their schooling at high school would receive the tools that would enable them to continue their education throughout life. It was recognized that much of the content of existing courses could be preserved in the high-school curriculum, but that duplication and superficial treatment should be eliminated and in its place a new ordering of subject matter should appear, with accent on critical analysis, scientific methodology and the arts of communication. The course in critical analysis, which would be a high school version of Aristotelian logic, would be the crowning point of secondary education, and would equip the teenager to think correctly, to evaluate various types of argumentation and to recognize erroneous and slipshod reasoning in all its forms. The grammar school would then have as its objective to teach the basic skills of reading, writing and the art of calculation, and to develop these in the context of the Christian cultural heritage, thus giving adequate instruction in Christian doctrine, nature study and social studies to prepare the student for high school.

A year ago, the 1953 Saint Xavier workshop closed on a tentative note, with most of the participants confident that they got at the sore point in modern education and had even uncovered the basic remedy, but not at all sure that they could implement an entire new program. The uncertainty was largely prompted by the fact that most of the workshopers were themselves the products of modern educational systems, and did not consider themselves well enough equipped in the liberal arts or in theology to communicate either to their students. All agreed that the situation was very promising, however, and shortly after the close of the summer session it was decided to schedule two additional

workshops, one during the summer of 1954 and the other during the summer of 1955, each with a twofold objective. Strong emphasis had to be placed on teacher training, but it was equally imperative to concentrate on problems of curriculum development. Insofar as the liberal arts and the natural sciences offered the more immediate problems, plans were made for treatment of these subjects in the summer of 1954 while theology and the social sciences were to be postponed until 1955. To stress the urgency of the curriculum planning, a deadline was placed at September 1955, the date at which the new Saint Xavier plant would be ready for occupancy.

DURING the summer just completed, the second Workshop was convened, and to it came not only the Sisters of Mercy of the Chicago Province, but representation from many other religious communities, so that the total number of Sisters attending was over a hundred. The staff of the Dominican Fathers was also augmented by a group of scientists from the Albertus Magnus Lyceum for Natural Science, a research institute composed of Dominicans interested in fundamental problems of natural science and in the integration of modern science with philosophy and theology.

Six intensive weeks were spent in an examination of the arts and the sciences, with primary emphasis on the indoctrination of the teachers themselves, but with due consideration being given to the teachability of these subjects at the secondary level and the remote preparation required in the elementary school. In order to meet the needs of specialization, two groups were formed, one to deal with the liberal arts and the other with the natural sciences, but these combined each day for a general session in which a thorough course in critical analysis was given and curriculum problems discussed.

The natural science group took a close look at the teaching of science from the college level all the way down to the elementary school, and asked some pointed questions about what should be taught at the lower levels, in particular. It was recognized immediately that natural science has a very important role to fill in preparing students ultimately for philosophy and theology, insofar as it gives them training in orderly scientific methodology and further furnishes abundant evidence for the existence of the Author of nature, God himself. But serious difficulties were encountered in the way in which modern science is now taught, with the accent on materialistic evolution in the biological sciences, and with mechanistic conceptions and theories that give little certitude about the nature of things dominating the physical sciences. As an antidote to these modern innovations in science, a systematic development of the science of nature as it has always existed in the tradition of Aristotle and St. Thomas Aquinas was presented to the group, and this was seen to contain a solid core of knowledge that could be taught at all levels. As proposed, primary and secondary schools would be concerned with a pre-scientific presentation of this matter, with the primary school furnishing the essential facts of nature study, and the high school amplifying this to include a complete descriptive study of man, psychological as well as biological, and of the world in which he lives. The upper levels in high school would then build on this foundation by introducing the student to techniques and methods in the science of nature, and to the application of mathematics to the physical sciences. Finally the college would treat the philosophy of nature in a rigorous scientific fashion, and use it as the immediate stepping stone to metaphysics and sacred theology.

WHILE this work was going on in the science group, the liberal arts group took up the arts of teaching and studying as its immediate concern. In much the same fashion the shortcomings of

the present system were uncovered, and recommendations made that would reinstate the arts of logic, rhetoric, poetics and mathematics in the pre-college curriculum. The role of grammar as a pre-liberal art that can offer the beginnings of logic in grammar school was stressed. Mathematics was likewise given detailed treatment, and it was pointed out how transition could be made from arithmetic as an art of calculation at the elementary level to scientific arithmetic at the secondary level. This, with geometry, would reinstate mathematics as the key discipline in teaching the practice of scientific thinking. The interconnection of the various arts and sciences was made clear, and considerable effort was put into developing the content of the course in critical analysis that would effect the ultimate synthesis in the liberal arts high school.

This brief account of the work of both groups makes no attempt at a comprehensive survey nor does it reflect the enthusiasm that gradually diffused through the group and spurred the participants on to a "round-the-clock" effort to implement the proposed program. Suffice it to mention that as the work progressed, the objectives of the various courses at the college, high school and elementary level crystallized, and the way was seen to a drastic reduction of teaching hours. The elementary program, in particular, offered promise of considerably briefer treatment, and many experienced teachers were of the opinion that the adoption of an ungraded course would permit the average student to complete grammar school in six years. Thus the proposals that were first made in the spirit of tightening up the gaps in modern education also offered a solution to another problem facing the modern educator, namely, the exorbitant length of time required for formal schooling in the present day. If a six-year program could be made workable for the grade school by eliminating duplication and superficial treatment of matter that properly belonged to high school, then there was a possibility that college graduates would leave school at the age of 20, and not only have a su-

perior preparation for life, but have a two-year temporal advantage over their contemporaries.

ALL OF THIS may well sound like a pipe-dream to anyone who knows how difficult it is to effect worthwhile changes in a school curriculum. Yet by the time the 1954 workshop was drawing to a close, the educators who had been present at this and previous sessions were convinced that the planning had gone well beyond the "talking" stage, and that the time was at hand for putting some of the ideas discussed into practice. Thus plans were drawn for beginning four experimental grammar school programs in Chicago with the start of the fall semester, and for conducting exploratory changes in the seventh and eighth grades in a series of schools in the Illinois area. At the same time, similar experimental changes were to be made in six high schools, the most marked feature being the introduction of a logic course as soon as a suitable text could be prepared by a special committee designated for that purpose. Revision of the general education program at Saint Xavier College was also to be continued at the collegiate level.

To assure the most efficient evaluation of this experimental work a series of weekly seminars is projected for the coming year, at which those involved will have an opportunity to make a "blow-by-blow" report of developments and to exchange ideas on new techniques as they are being introduced.

Fortunately for the participants in this program, they all come under the jurisdiction of the North Central educational association, an accrediting agency that has not tied them down to strict syllabus requirements or to regents examinations. The North Central, moreover, has already given the green light to the experimental program, so the teachers involved have the added encouragement of working in an environment that is not antagonistic to suggested improvements, a blessing that has not been accorded all previous attempts at curriculum revision.

Admittedly the Saint Xavier Self Study is only a start but it is an encouraging beginning, and it has for its aim the restoration of something that every Catholic should value highly, namely, education according to the sound and enduring principles of St. Thomas Aquinas. It urges strongly that a return be made to the wisdom of the Judaeo-Christian tradition, that educators not flinch from imparting the highest and most noble science to their charges, the science of sacred theology, and that they begin early to supply students with the tools that will not only aid them in grasping this supreme science, but will equip them to be intelligent, thinking individuals throughout their lives. It proposes to take what is best in modern schooling, but not to worship at the altar of modernism simply because everyone else is doing it. In a word, it is the answer of a conscientious group of Catholic educators to the challenge of modern education, and it is an answer that is of interest not only to Catholics, but to all those who are interested in the preservation of the cultural heritage of the western world, and in the schooling that imparts that heritage to the youth of the nation.

To the average Catholic layman, it is yet another indication that the confidence he places in the parochial school system is well founded. But it should also be an incentive for him to take increased interest in modern schooling and its problems. Primary responsibility for the education of youth rests with the church, the state, and the family. These agencies only delegate the responsibility to the school. The parent who is forced to entrust his child to a school that is not under the Church's auspices, must be an intelligent critic of that school's educational philosophy. And he cannot be an intelligent critic unless he realizes what is to be demanded of the modern educator, and sees this in the light of what has been done in the past and what can reasonably be expected in the future. The Saint Xavier Self Study, as the very least of its accomplishments, can give him a valuable start in that direction.